

DECRETA
CONCILII PROVINCIALIS

PHILADELPHIENSIS I

ANNO MDCCCLXXX HABITI

Romae, die 18 Septembris, 1886.

ILLME. AC REVDME. DOMINE;

His meis alligatum mitto exemplar decretorum Concilii Provincialis Philadelphiensis, anno 1880, celebrati et a S. Congregatione de Propaganda Fide die 30 mensis Julii, anno 1883, revisi et recogniti, uti ab annexo Decreto et exemplari apparet. Cum tamen eo tempore de habendo Concilio Plenario Baltimorensi III sermo esset, ab executione Decreti supramemorati temperatum est. Nunc vero absoluta eius Concilii approbatione et promulgatione, placuit expedire etiam recensionem Synodi illius Provincialis additis adnotationibus capitibus respondentibus Baltimorensis.

Oro quoad acta Concilii Philadelpiae habiti, notanda haec occurrunt. Ea quidem erunt ante publicationem ordinanda. Praemitatur Epistola convocatoria, attestatio de professione fidei peracta ab Episcopis, textus ipsius professionis, Decretum de modo vivendi in Concilio, de non praeiudicando, de non discedendo, de aperienda Synodo, de iudiciis causarum personalium, de residentia. Quod si qua ex his Decretis in Concilio desint, videant Episcopi ut in sequentibus Synodis provincialibus edantur. His vero addantur verbales processus duarum postremarum Sessionum. Quod vero spectat ad ipsum corpus conciliarium Decretorum, dentur ad S. Congregationem subscriptiones Patrum quae desunt. Optimum esset si acta ita ordinata mitterentur ad S. Congregationem ut ante eorum publicationem videret num omnia recte digesta sint.

Ex exemplari vero decretorum his addito intelliget Amplitudo Vestra correctiones quae singulis appositae sunt.

Interim precor Deum ut te quam diutissime salvet ac hospitet.

A. V.

Ad officia paratissimus,

JOANNES CARD. SIMEONI PRAEFECTUS.

R. P. D. PATRITIO JOANNI RYAN,

Archiepiscopo Philadelphiensi.

D., ARCHIEP. TYREN.

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DECRETUM.

Cum in Comitibus Generalibus habitis die 30 Julii anni 1883 ad examen revocata fuissent Acta et Decreta Concilii Provincialis Philadelphiensis anno 1880 mense Maii habiti, Emi, ac Rdmi. Patres Sacrae Congregationis Christiano Nomini Propaganda ea recognoverunt, ac nonnullis correctionibus apposis re-
viserunt.

Hanc vero Sacrae Congregationis sententiam cum infra-
scriptus eiusdem Sacri Consilii Secretarius, in Audientia habita
die 5 Augusti eiusdem anni SSmo Domino Nostro Leoni P.P.
XIII. retulisset, Sanctitas Sua approbare dignata est eademque
super re Decretum expediri iussit. Attenta vero imminenti
celebratione Concilii Plenarii Baltimorensis, eiusdem execu-
tionem ad presentem diem differri placuit.

Datum Romae ex Aedibus Sacrae Congregationis de Propa-
ganda Fide die 1 Sept. 1886.

JOANNES CARD. SIMEONI PRAEFECTUS.

[L. S.]

D. ARCHIEP. TYREN.

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DECRETA

I.

Quod Divinae Providentiae omnia sapienter disponentis consilio semper contingere solet, ut novi, qui oriuntur aut ingravescent errores, Pastorum Catholicorum ac praecipue Summi Pastoris provida cura et vigilantia a fidelium grege ita propulsentur, ut Catholica veritas in pleniori et clariori lumine collocetur, id nuper in Vaticano Concilio factum, et ipsi vidimus ac vehementer laetati sumus. In eodem enim damnantur novatorum male sentientium commenta, qui contra venerandae antiquitatis testimonium et priscam Ecclesiae fidem, vires humanae rationis aut nimis extollere aut iniquius deprimere student; suusque tam humanae rationi a Deo conditae quam Dei ipsius revelantis ac docentis imperio honor sancte servandus iubetur. Definitum vero in eodem Concilio est, quod iam olim docuit Florentinum Oecumenicum, Romanum Pontificem omnium Christianorum Patrem ac Doctorem existere, eidemque in Beato Petro traditam fuisse ab ipso Christo plenam potestatem pascendi, regendi et gubernandi universam Ecclesiam. Insuper definitum est Romanum Pontificem non habere tantummodo officium inspectionis et directionis sed plenam et supremam potestatem jurisdictionis in universam Ecclesiam non solum in rebus quae ad fidem et mores, sed etiam in iis quae ad disciplinam et regimen Ecclesiae per totum orbem diffusae pertinent, neque eum habere tantum potiores partes, sed totam plenitudinem hujus supremae potestatis, et hanc ejus potestatem esse ordinariam et immediatam, sive in omnes et singulas Ecclesias, sive in omnes et singulos Pastores et fideles. Definitum praeterea est: Romanum Pontificem cum ex cathedra loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua apostolica auctoritate doctrinam de fide vel

moribus ab universa Ecclesia tenendam definit, per assistentiam divinam ipsi in B. Petro promissam ea infallibilitate pollere, qua Divinus Redemptor Ecclesiam suam in definienda doctrina de fide et moribus instructam esse voluit; ideoque huiusmodi R. P. definitiones ex sese, non autem ex consensu Ecclesiae, irrefragabiles esse. Hanc igitur Catholicae veritatis doctrinam, Nos, quod saepius iam fecimus, iterum profiteamur.

II.

Litterae quoque Encyclicae Romanorum Pontificum, quae quovis modo spectant ad integritatem fidei atque disciplinae conservandam, summo in honore habendae sunt totoque cordis et animi affectu excipiendae. Inter has nuperrimas SS. D. N. Leonis XIII Litteras de Matrimonio Christiano atque de Methodo D. Thomae in tradendis theologicis atque philosophicis disciplinis sive servanda, sive, ubi neglecta fuerit, revocanda, Clero populoque nostro commendamus utpote omnibus salutares atque hoc tempore maxime opportunas.

III.

Episcoporum munus est non solum salutare fidei pabulum gregibus praebere, sed etiam vigilanter eosdem regere iuxta prudentiam quae ex lumine fidei percipitur. Hinc pro rerum temporibus ac fidelium conditione feruntur leges, quibus a viis pravis arceantur et ad tramitem Christianae veritatis ducantur; hinc habentur Synodi et Concilia in quibus Ecclesiarum necessitati collatis consiliis provideatur. Hinc quoque Episcopi huius regionis leges in prioribus Conciliis latas iterum promulgarunt in Concilio Plenario Baltimorensi Secundo, novasque addiderunt. Quod Concilium Pius IX sanctae memoriae recognovit, iussitque ut eius Constitutiones ac Decreta ab omnibus, ad quos spectant, sancte serventur. Ecclesiasticae ergo disciplinae formam a praedicto Concilio praescriptam a Clero populoque huius Provinciae in posterum observandam esse declaramus. Declaramus quoque praeter Concilii praedicti

constituta servandam esse Instructionem Sac. Congr. de Propaganda Fide, die 26 Iulii 1878 datam, cuius titulus est: De modo servando ab Episcopis Foederatorum Americae Septentrionalis Statuum in cognoscendis et definiendis causis criminalibus et disciplinaribus Clericorum. Item aliam declarationem ab eadem Sacra Congregatione datam de dubiis circa praecedentem Instructionem exortis.*

IV.

Hortamur atque urgemus in Domino singulos huius Provinciae Sacerdotes, ut sedulo studeant legendis et prout singulis Ordinariis visum fuerit servandis Constitutionibus synodalibus Ecclesiae Philadelphiensis ex qua Provincia haec universa excrevit. Sunt enim magni momenti et eximiae utilitatis ut diuturna experientia comprobavit.

V.

Cum Sacra Congregatio de Propaganda Fide, certam quamdam ac definitam agendi rationem statuerit, qua difficultates omnes inter Episcopum suosque Clericos componendae sunt, decernimus omnem aliam quamcumque huiusmodi controversias dirimendi viam, nempe, scripta de rebus controversis vulgando, sive per ephemerides publicas sive per folia venalia aut volantia damnamdam esse ac reprobendam; et Clericos qui hac agendi ratione usi fuerint cum scandalo fidelium suique Ordinis dedecore, sive hoc ipsi per se faciant, sive per alios faciendum curent censuris ecclesiasticis coercendos esse.

VI.

Monemus fideles ne ineant societates secretas, quovis nomine nuncupatas, quas SS. Pontifices propter graves rationes vetuerunt, sese adstringentes ad arcana servanda, sive iureiurando, sive aliter se obligando, nam foedera huiusmodi clanculum inita, mali suspicionem et periculum praese ferunt, et iusiurandum vel sponsio temere adhibetur.

* S. Congregatio aliam substituit Instructionem latam die 31 Octobris, 1884.

Idecirco monemus Sacerdotes omnes, socios societatum secretarum a S. Sede proscriptarum maiorem excommunicationem incurrere Romano Pontifici reservatam ad normam Constitutionis *Apostolicae Sedis*. In casu dubii an aliqua societas illicita consenda sit, absolutio impertiri tantum poterit poenitenti postquam ille serio promiserit se societatem deserturum ubi primum fuerit damnata.* (Conc. Prov. S. Francisii, a. 1875.)

VII.

Bona ecclesiastica in fidelium utilitatem ac bonum sancte custodienda sunt. Districte ergo praecipimus ecclesiarum Rectoribus, ut annuam relationem quoad pecunias quae pro missione proveniunt tam ex scamnorum locatione quam ex collectis quae fiunt sive singulis Dominicis diebus sive aliis temporibus, aut ex alio capite, quotannis circa mensis Ianuarii finem ad Episcopum transmittant.† [Simul hortamur et monemus Presbyteros omnes ut testamentum conficiant, ne, ipsis mortuis, gravia mala et scandala oriantur.‡]

VIII.

Dolendum est scholas publicas quas potestas civilis in hac regione instituit, quaeque civium omnium etiam Catholicorum censu et decumis sustentantur, eiusmodi fere ubique esse, ut eas Iuventus Catholica adire vix possit sine animae periculo. Curent igitur totis viribus Rectores animarum ut ubicumque constituentur scholae parochiales, in quibus una cum bonis litteris Catholicae fidei et bonorum morum rudimenta tradantur.|| Ubi vero hoc fieri nequit, saltem operam det Parochus ut pueros et

* Decretum hoc fere totum iam in Plenario II Baltim. habetur Tit. XII De Soc. Sec. Num. 513. De dispositionibus Concilii II Baltim., vide notam in Appendice.

† Concil. Pl. III Balt., n. 272.

‡ Cf. Conc. Pl. Baltim. III, n. 277.

|| Cf. Conc. Pl. Balt. III, n. 199.

puellas suae congregationis fideliter ac saepe saepius Catholica doctrina imbuat et eosdem tum ipse sua vigilantia, tum opera parentum a periculo proximo perversionis fidei ac morum praemuniat.

IX.

Quoniam monente Sacrosancto Concilio Tridentino* oportet Clericos vestes proprio congruentes Ordini semper deferre, ut per decentiam habitus extrinseci morum honestatem intrinsecam ostendant, iterum sancimus et confirmamus ea quae in Synodo Tertia Philadelphiensi† iam constituta sunt, nempe ut ad talaris vestis formam exteriorem vestem quam per vicos gerunt accedere curent, ita ut infra genua descendat, et omnes saeculares modos, praesertim indusia in pectore patentia sedulo evitent.‡

X.

Quum Sacerdotes, ut loquuntur Sancti Patres, sal terrae fuerint a Christo Domino constituti, per quos peccatorum quodammodo condiendi sint et exstinguendi putores,|| oportet ut in omnibus nos praebeamus exemplum bonorum operum in doctrina, in integritate, in gravitate,¶ non solum quidem ut Christi populum a noxiis excessibus et saeculi huius vanitatibus verbo et exemplo retrahamus, sed etiam ut ii qui ex adverso sunt vereantur, nihil habentes mali dicere de nobis.§ Abhorreant igitur omnes huius Provinciae Ecclesiastici in sacris Ordinibus constituti ab omnibus huius saeculi profanis ludis et oblectamentis et maxime a spectaculis scenicis. Quod si quis Ordinis sui ac dignitatis immemor, huiusmodi spectaculis in theatro publico interesse praesumpserit, sciat se poena suspensionis Ordinarii arbitrio puniendum.

* Conc. Trident. Sess. XIV de Reform. Cap. 6, Quia vero.

† Syn. Philad. III Const. IV.

‡ Cf. Conc. Plen. Balt. III, n. 77.

|| Augustinus de Sermonibus Domini Cap. VI, 17.

¶ Tit. II, 7.

§ Ibid. 8.

XI.

Niceni Patres, Sacerdotum virtuti et famae consulentes, mulieres nullas cum illis habitare permiserunt praeter matrem aut sororem aut amitam in quibus naturale foedus nihil permittit saevi criminis suspicari.* Omnino vero, Sacerdotes huius Provinciae monitos volumus, ut curent, eas tantum sibi ancillas seligere quarum aetas propecta et fama illibata omnem suspicionem amoveat. Et hac in re oneratur conscientia Ordinarii.

XII.

Quamvis usus qui invaluit, pecuniae in ecclesiarum bonum colligendae ex festivitibus quae vulgo *Fairs, Picnics, Excursions* vocantur, hactenus ut optaremus eliminari nondum potuerit, omnino tamen sancimus, ne recurratur ad huiusmodi festivitates, nisi Pastor animarum simul sedulo adhibeat curas omnes et remedia, quibus arceantur mala et pericula quae, experientia teste, hasce festivitates comitantur. Diligenter attendat ad ea quae, hac in re, sapientissime praescripsit Consilium Plenarium Baltimore:† *Excursions* vero quas vocant et *Picnics*, quae in seram noctem protrahuntur, prorsus reprobamus ac prohibemus.‡

XIII.

Monemus Sacerdotes omnes, et praesertim eos, qui curam gerunt animarum, ut choreas immodestas, quae quotidie magis magisque frequentantur, insectentur ac prorsus damnent. Moneant insuper fideles, quantum non solum in Deum, verum in societatem et familiam, seipsos denique offendant, qui choreis hisce vel operam dant, vel saltem praesentia sua favere videntur. Parentes praecipue doceant, quam gravis iudicii rei fiant, si tenellam filiorum ac filiarum aetatem puritatis et animi candoris amittendi

* Cap. A. Nobis, Con. III. Nicen.

† Conc. Baltim. Plenar. II. n. 396.

‡ Dispositio circa hos conventus aliquatenus immutata est in Conc. Plen. Balt. III, n. 290.

periculo obiciant, ut hoc modo diaboli laqueis incauti irretiantur.

XIV.

Catholici haereticorum templa invisere ut cultui eorum adsistant omnino prohibeantur. Ab haereticorum etiam concionibus audiendis prorsus abstineant, et eorum libros de religione tractantes nunquam legant. Gravissima omnino animadversione digni sunt, qui horum cultui sive canendo sive organa pulsando operam suam commodare audent. Nos plane indignos putamus qui Sacramentorum Ecclesiae participes fiant.

XV.

Ad abusus qui multis in locis invaluerunt eliminandos, decernimus ut nullo modo gas, quod vocant, aut olea aliena, sed tantummodo, quod Ecclesia praescripsit, oleum ex olivis adhibeatur ubique in templis et sacellis coram Sanctissimo Sacramento. Pariter ecclesiarum Rectores et Missionarios omnes vehementer hortamur ut, ad usum candelarum ex cera confectarum redire satagent. Etenim necessitas aliam adhibendi materiam non amplius omnibus in locis existere videtur. Quod si in aliqua ecclesia, ea sint rerum adiuncta ut oleum ex olivis aut candelae cereae aegre comparari posse videantur, non ipse per se Sacerdos hoc definire praesumat sed Ordinarii sententiam exquirat ac sequatur.

Ego, JACOBUS FRIDERICUS, Archiepiscopus Philadelphiensis, definiens subscripsi,

Ego, GULIELMUS, Ep. Scrantoniensis, definiens subscripsi,

Ego, JEREMIAS FRANCISCUS, Ep. Harrisburgensis, definiens subscripsi,

Ego, TOBIAS, Ep. Eriensis, definiens subscripsi,

Ego, JOANNES, Ep. Pittsburgensis et Administrator sedis Alleghaeniensis, definiens subscripsi.

APPENDIX

(AD DECR. VI.) (*)

Societates secretas hostem infensissimum Ecclesiae Dei et fuisse et esse, declarant non modo monita eorum, qui a Christo positi fuerunt ad custodiendam Civitatem Dei, verum etiam confirmant eventus tristissimi duorum superiorum saeculorum, multoque magis status miserrimus ad quem pluribus in locis Ecclesia est redacta. Nec in societatem religiosam tantummodo, verum etiam in civilem haec pestis exitiosa invasit; ac ita civium corda animosque suo lethali foetore corrumpit, ut ipsius Reipublicae viscera penitus infecerit. Interim autem Romani Pontifices suo muneri non defuerunt. Iterum atque iterum non modo hostem clamarunt, sed praeterea districto Ecclesiae gladio perculerunt, insidias et consilia in aperto posuerunt, et remedia ad malum repellendum opportuna praebuerunt. Eorum omnium declarationes SS. Dominus Noster Leo XIII, feliciter regnans, nuperrime in Epistola Encyclica *Humanum Genus*, sermone gravi aequae ac disertae collegit et renovavit.

Has igitur Instructiones et Decreta, adeo sapienter a Romanis Pontificibus edita, ad malum gravissimum a Christi fidelibus arcendum, volumus nullo modo veluti inania haerere suspensa, verum econtra eadem fortiter applicari, ut morbus iste pestifer e corpore religioso simul ac civili tandem expellatur. Hunc quoque animum fuisse Patribus praecedentis Concilii Balt. ex praeclaro illo titulo patet, quem de societatibus secretis ediderunt; et Nos eorum successores et in documentis Pontificiis exequendis aemulatores, eodem quo ipsi spiritu ducti, his Nostris decretis statuimus, supramemorata Pontificia decreta contra omnes societates a S. Sede damnatas cum suo pleno vigore juxta tenorem Constitutionis *Apostolicae Sedis* et mentem Summorum Pontificum, strenue esse inculcanda atque executioni mandanda.

Neque ad illas tantum societates, quae veluti secta Massonica aut Carbonaria nominatim damnatae inveniuntur, coarctandae sunt declarationes S. Sedis; verum etiam ad illas quoque se extendere intelligantur necesse est quae, nomine quantumvis omisso, in re tamen ejusdem sunt generis ac Massonica aut Carbonaria. "Variarum sunt hominum sectarum, quae quamquam nomine, ritu, forma, origine

differentes, cum tamen communione quadam propositi, summarumque sententiarum similitudine inter se contineantur, re congruunt cum secta Massonum, quae cujusdam est instar centri, unde abeunt et quo redeunt universae." (Lit. Encyl. *Humanum Genus*.)

Quod si dubium exoriatur, an aliqua societas a S. Sede damnata existat, praecisione facta modo a censuris, de quibus infra, applicatione alterutrius horum principiorum erit resolvendum, an saltem sit vetita.

Si nempe ejusmodi societas aut ita secretum servandum injungat ut neque auctoritati Ecclesiae illud manifestari sinat; aut si jusjurandum vel promissionem caecae absolutaeque obedientiae exigat, ea, praescindendo etiam a censuris, inter vetitas erit recensenda, atque adscripti absolutione sacramentali privandi, donec effectu ipso ab ea penitus recedant, vel saltem se continuo recessuros serio promittant. Et quoniam Episcopis non solum jus, sed etiam officium inquirendi inhaeret, omnis societas quae Ordinario interroganti secretum revelari non sinit, ipsi auctoritati Ecclesiae id recusare judicabitur; et obedientia ad omnia parata, rei faciendae ratione et honestate nec visa nec curata, sine dubio caeca et absoluta erit existimanda.

Hinc patet illas societates jure optimo meritoque fuisse ab Apostolica Sede damnatas. Quid enim magis istis exitiale in Ecclesiam aut Statum existere possit? Quid ad omnem malam pestem generandam atque fovendam magis accommodatum? In eorum enim conventiculis secretis viri perditii ac callidi pessima quaeque contra bonum reipublicae sacrae et civilis moliri possent, et si Ecclesiae jus inspiciendi non competeret nullus locus applicandi remedia esset relictus. Si autem adscripti nil mali in eis agant, exeant e tenebris. "Qui enim veritatem facit, venit ad lucem. Qui vero male agit odit lucem." Ideoque, si non veniant ad lucem, reputandi sunt inter homines illos, de quibus Salvator dixit: "Dilexerunt magis tenebras quam lucem, erant enim mala opera eorum." (Joan. III, 19.) Hinc declaravit Summus Pontifex Leo XII: "Jusjurandum illud nefarium, quod jam memoratum est, quodque in illa etiam inferiori co-optatione jurari debet, satis per se est, ut intelligatis nefas etiam esse levioribus illis gradibus ascribi, atque in iis versari." (Litt. App. *Quo graviora*.) Nec quis dicat his mediis promoveri progressum generis humani. Illud enim genus humanum quod Redemptionis ipsiusque naturae vi tendit ad unum, ad colligendos scilicet omnes homines in unam quasi familiam veluti totidem fratres sub uno communi Patre, illosque in unum retinendos arctis vinculis apertae sinceritatis, aequae omnibus justitiae, ac universalis amoris; istud genus humanum quomodo promovetur, quum videat econtra lacerata sua membra atque disjecta, homines scilicet ab hominibus secreto divisos, ab officiis veritatis, justitiae et caritatis aliis alios excludentibus, si forte inter suos gregales non adnumerentur? Et ad illam caecam

(*) Concil. Pl. Balt. III, Tit. VIII, Num. 244, et App., pag. 282.

absolutamque obedientiam quod attinet, quid unquam magis funestum excogitari posset adversus altam dignitatem humanam, rectae rationis imperium, honorum morum ac Reipublicae gerendae fundamenta? Qui enim "co-optati sunt promittant ac recipiant necesse est, ducibus ac magistris se dicto audientes futuros cum obsequio fideque maxima; ad quemlibet eorum nutum significationemque paratos imperata facturos; si secus fecerint, tum dira omnia ac mortem ipsam non recusare. Revera si qui prodidisse disciplinam vel mandatis restitisse judicentur, supplicium de eis non raro sumitur, et audacia quidem ac dexteritate tanta, ut specularicem ac vindicem scelerum justitiam sicarius persaepe fallat. Atqui simulare et velle in occulto latere; obligare sibi homines tamquam mancipia tenacissimo nexu, nec satis declarata causa; alieno addictos arbitrio ad omne facinus adhibere; armare ad caedem dextras, quaesita impunitate peccandi, immanitas quaedam est, quam rerum natura non patitur. Quapropter societatem, de qua loquimur, cum justitia et naturali honestate pugnare, ratio et veritas ipsa convincit." (Litt. Encyl. *Humanum Genus*.)

Supra ubi de discernendis societatibus vetitis agebatur, praescidimus a considerandis simul censuris, ne videremur res distinctas confundere. (Vide probatos commentatores in *Constitutione Apostolicae Sedis*.) Sed hoc in loco, incertis relictis, censemus clare definiendas esse censuras certas et latae sententiae in quas hae societates incurere possunt.

Si qua igitur societas presbyterum proprio Marte sibi vindicet aliumve ministrum cultus, qui rituali ac caeremoniis propriis pro suo lubito utatur; hoc in casu adscripti etiam censuras contra schismaticos vel haereticos latas incurrunt. Quae censurae ita enuntiantur in *Const. Apostolicae Sedis* inter excommunicationes latae sententiae, Romano Pontifici speciali modo reservatas: "Omnes a Christiana fide apostatas, et omnes et singulos haereticos, quocumque nomine censeantur, et cujuscumque sectae existant, eisque credentes, eorumque receptores, fautores, ac generaliter quoslibet illorum defensores." "Schismaticos, et eos, qui a Romani Pontificis pro tempore existentis obedientia pertinaciter se subtrahunt, vel recedunt." In comperto enim est, quamlibet societatem, praeterquam quod sit secreta, posse etiam schismaticam esse vel haereticam; proindeque omnis societas, quando sibi vindicat presbyterum aliumve ministrum cultus, cum proprio rituali ac caeremoniis, non quomodolibet, nec sicuti aliquando apud nostrates fit quum preces quaedam in civium conventus recitantur, sed eo modo quo ipsa societas, pravo sibi fine proposito, secta schismatica aut haeretica evadit, jure meritoque in censuras supradictas incurrat.

Non ideo autem censenda sunt omnia licere, quae non sint expresse damnata; et nostri fideles, maxime autem juniores, quo longius ab

omni periculo mali amoveantur, edocendi sunt graviterque commonendi, sedulo ipsis effugiendas esse omnes societates quae quomodocumque fidei aut moribus judicio Ordinarii offendiculo esse possint. Qua de re Summus ipse Pontifex Episcopis hoc consilium praebeat: "Parentes, magistri pietatis, curiones inter Christianae doctrinae praeceptiones insistant, Vobis auctoribus, opportune commonere liberos et alumnos de ejusmodi societatum flagitiosa natura, et ut mature cavere discant artes fraudulentas et varias, quas eorum propagatores usurpare ad illaqueandos homines consueverunt. Immo qui adolescentulos ad sacra percipienda rite erudiunt, non inepte fecerint, si adducant singulos ut statuant ac recipiant, inscientibus parentibus, aut non auctore vel curione vel conscientiae iudice, nulla se unquam societate obligaturos."—(Encyl. cit.)

Quoniam vero non tantum contra fidei puritatem et communis ecclesiasticae unitatem societates secretae conspirare possunt, verum etiam contra legitimas potestates machinari, ideo Sedes Apostolica harum incolumitati consulens, excommunicationi latae sententiae, Romano Pontifici reservatae, subjacere declaravit: "Nomen dantes sectae Massonicae aut Carbonariae, aut aliis ejusdem generis sectis, quae contra Ecclesiam vel legitimas potestates, seu palam seu clandestine machinantur, necnon eisdem sectis favorem qualemcumque praestantes, earumve occultos coryphaeos ac duces non denuntiantes, donec non denunciaverint." Ergo hac etiam censura societates secretae innodari possunt et merito; "non est enim potestas nisi a Deo: quae autem sunt, a Deo ordinatae sunt. Itaque qui resistit potestati, Dei ordinationi resistit, qui autem resistunt, ipsi sibi damnationem acquirunt." (Rom. xiii, 1, 2.)

Has igitur censuras declaramus, nullo modo aut tacendas aut dissimulandas esse sed e contra manifeste promulgandas atque in reos urgendas ut timore salutari fideles in officio contineantur, deceptione aut infirmitate lapsi ad meliorem frugem revocentur et contumaces tandem veluti oves infectae ex ovili ejiciantur.

Denum, hic opportunum ducimus in mentem fidelium revocare monita salutaria quae Patres superioris Concilii Plenarii titulo *De Societatibus Secretis*, No. 519, dederunt circa societates quasdam de quarum licitate questio aliquando mota fuit. "Quibus accurate perpensis, Nobis quidem nulla apparet ratio, ob quam prohibitio Ecclesiae adversus Massonicam aliasque occultas sectas, ad illas extendatur operariorum sodalitates, quas non constat aliud sibi proponere quam sociorum in propria arte exercenda mutuam tutelam ac juvamen. Cavendum tamen, ne sub hoc praetextu quidpiam admittatur, quod sectis damnatis faveat; neve operarii qui his societatibus nomen dant, pravis subdolisque malorum hominum artibus inducantur, ut contra justitiae leges laborem ab ipsis debitum subtrahant, vel alio quovis modo eorum, quibus subjiciuntur, jura laedant. * * *

Illi etiam coetus prorsus illiciti sunt, in quibus ita arcto foedere in mutuam defensionem conjunguntur socii, ut exinde oriatur turbarum vel caedium periculum."

Quum porro videndum erit, an aliqua societas cadat sub una ex classibus indicatis, primo quidem inquirant Episcopi, sive per se sive per alios prudentes, auditis ducibus, coryphaeis vel sociis praecipuis, omnia ad illam associationem spectantia, dein singula inspiciant matureque considerent, ut iudicium certum de ea proferatur juxta principia super exposita et si quid deprehenderint damnatione dignum, inspiciant ulterius utrum ex ipsius societatis natura proveniat, an vero ex quibusdam temporum, locorum aut personarum circumstantiis cum societate conjunctis. "Nolumus enim," sicut jam decretum fuit in eodem Concilio, No. 520, "ut in posterum ullus in hisce provinciis, in quavis ecclesiastica dignitate constitutus, nominatim societatem damnet, nisi certo et praeter omne dubium constet, eam ex eis esse, quae Constitutionibus Pontificiis (aut aliis documentis Sedis Apostolicae) comprehenduntur. Si vero eae fuerint circumstantiae, ut ulteriorem expositionem doctrinae jam traditae postulare videantur, pro ea 'omnibus adamussim expositis rerum adjunctis,' recurrendum esse monemus ad Sanctam Sedem, cujus sapientissimo iudicio omnes pleno animo ac corde morem geremus."

Ad praecavendum praeterea, ne confusio disciplinae habeatur dum cum magno fidelium scandalo et auctoritatis ecclesiasticae detrimento, eadem societas in una dioecesi damnatur, et in alia toleratur, nolumus ullam societatem, uti cadentem sub una ex classibus indicatis, nominatim damnari, antequam Ordinarius rem retulerit ad Commissionem, quam pro hujusmodi causis judicandis nunc constituimus et quae constabit ex omnibus Archiepiscopis harum provinciarum. Quod si societas damnanda omnibus visa non fuerit, recurrendum erit ad S. Sedem, ut iudicium certum accipiatur, et disciplina in nostris provinciis uniformis servetur.

INSTRUCTIO S. R. ET U. INQUISITIONIS DE SECTA MASSONUM.

Ad gravissima avertenda mala a Massonum secta aliisque ex ea prognatis in Ecclesiam et in omnes civium ordines illata SS. D. N. Leo XIII sapienti prorsus concilio Encyclicas Litteras *Humanum Genus* ad omnes Catholici orbis Episcopos nuperrime dedit. Quibus Litteris earundem sectarum doctrinas, finem, concilia detegit, curas Romanorum Pontificum liberandae a tam nefaria peste humanae familiae enarrat, easdem sectas, iterum et Ipse damnationis et censurae nota inurit simulque docet, qua ratione et quibus armis sit contra illas dimicandum, quibusque remediis, illatis ab iisdem vul-

neribus sit medendum. At cum Sanctitati Suae perspectum sit, tum demum ex curis suis uberes fructus sperandos esse cum in rem tanti momenti omnium Ecclesiae pastorum opera, concilia, labores unanimi nisu conferantur, mandavit huic Supremae Congregationi S. Romanae et Universalis Inquisitionis ut quae agenda ipsis pastoribus potissimum essent, apte eisdem proponeret. Quibus Summi Pontificis mandatis uti par est Eminentissimi Patres una necum Inquisitores generales morem gerentes, omnibus Episcopis aliisque locorum Ordinariis hanc Instructionem dandam esse censuerunt.

1^o. Imprimis peroptans clementissimus Pontifex animarum saluti prospicere, vestigia sequutus Salvatoris nostri Jesu Christi, qui non venit vocare justos sed peccatores ad poenitentiam, paterna voce, eos omnes, qui Massonicae aliisque damnatis sectis nomen dedere, ad detergendas animae sordes et ad divinae misericordiae sinum peramanter invitat. In hunc finem, eadem usus benignitate, qua ejus Decessor Leo XII. ad integrum anni spatium post rite vulgatas supra memoratas Apostolicas Litteras in unaquaque dioecesi, suspendit tum obligationem denunciandi earundem sectarum occultos coryphaeos et duces, tum etiam reservationem censurarum, peculiarem facultatem concedendo omnibus confessariis ab Ordinariis locorum approbatis, ut eos qui vere resipuerint et sectas deseruerint, ab iisdem censuris absolvere et Ecclesiae reconciliare valeant. Erit igitur sacrorum Praesulum hanc Pontificis Maximi benignitatem fidelibus suae fidei concreditis nunciare. Facerent autem rem pastorali sua sedulitate dignam si hoc vertente anno, quem clementiae peculiari modo addictum vult Pontifex, sacris exercitationibus, missionum in morem, oves suas ad aeternas veritates meditandas, et spiritum rectum innovandum excitarent.

2^o. Mens porro est ejusdem Sanctitatis Suae, ut Encyclicae Litterae quam diligentissime evulgentur, quo facilius omnes Christi fideles intelligant, quam dirum inter eos venenum serpat, quantaque eos eorumque prolem perniciēs maneat, nisi tempestive sibi caveant. Tum sollertissima et impensissima opera danda erit, ut remedia tam quae a Pontifice proponuntur, quam quae propria cuiusque prudentia suaserit, adhibeantur. Primum omnium excitare in hanc rem oportet industriam sedulitatemque parochorum; deinde adsciscenda generatim eorum opera est, quibus a bonorum omnium largitore Deo facultas dicendi aut scribendi tributa est, vel quibus divini verbi annuntiandi vel Christianae plebis a culpis expiandae, vel etiam iuventutis instituendae cura demandata fuerit, ut et ipsi labores suos conferant ad detegenda Massonum, aliarumque damnatarum societatum impia placita et infanda molimina et ad reducendos in viam salutis eos, qui sive temere et incaute sive consulto et cogitato ad eas accesserint, atque ad illos praemonendos qui nondum in earum laqueos inciderunt.

39. Ne quis vero errori locus fiat, cum dijudicandum erit, quaenam ex his perniciosis sectis censurae, quae vero prohibitioni tantum obnoxiae sint, certum imprimis est, excommunicatione latae sententiae mulctari Massonicam aliasque ejus generis sectas quae c. 2 N. IV. Pontificiae Constitutionis Apostolicae Sedis designantur, quaeque contra Ecclesiam vel legitimas potestates machinantur sive id clam, sive palam fecerint, sive egerint sive non, a suis asseclis secreti servandi iuramentum.

40. Praeter istas sunt et aliae sectae prohibitae atque sub gravis culpa reatu vetandae, inter quas praecipue recensendae illae omnes, quae a sectatoribus secretum nemini pandendum et omnimodam obedientiam occultis ducibus praestandam iureiurando exigunt. Animadvertendum insuper est, adesse nonnullas societates quae, licet certo statui nequeat, pertineant necne ad has quas memoravimus, dubiae tamen et periculi plenae sunt, tum ob doctrinas quas profitentur, tum ob agendi rationem quam sequuntur ii, quibus ducibus ipsae coaluerunt et reguntur. Ab his etiam sacrorum Antistites, quibus germana Christi fides et morum integritas maximae curae esse debet, noverint oves suas deterrendas et arcendas esse, et eo quidem diligentius, quod ob servatam ab iisdem quandam honestatis speciem corruptelae periculum quod in ipsis latet, difficilius a simplicibus praesertim hominibus et adolescentibus persentiri et praecaveri poterit.

50. Rem proinde facient sacri Pastores suis ovibus apprimè utilem et Sanctitati Suae per jucundam, si praeter commune et usitatum concionandi genus, quod omnino retinendum est, illud adiungent, quod defendendis Catholicis veritatibus adhiberi solet et aptissimum est profligandis erroribus, quos latius et maximo cum animarum detrimento hodie disseminari Apostolicae Litterae *Humanum Genus* deplorant. Quod quidem concionandi genus tum erit Christianae plebi saluberrimum, cum refutatis erroribus, Christianae doctrinae vim, praestantiam et utilitatem dilucide et ordine explanabit et amorem erga Catholicam Ecclesiam quae eandem doctrinam integram incorruptamque servat, in animis auditorum excitabit.

60. Cum vero vaferrimis sectarum artibus fraudibusque adulescentes, pauperes artifices et operarii facilius allici et capi soleant ad hos etiam peculiariae curae sunt convertendae. Atque ad *inventum* quod attinet, adnitendum summopere est, ut a teneris annis tam intra domesticos parietes, quam in templis et in scholis ad Christianam fidem, Christianosque mores accurate informetur et mature doceatur, qua ratione sibi ab insidiis tenebricosarum sectarum cavere debeat, ne si in earum laqueos inciderit, sit ipsi imposterum tam iniquis dominis maximo cum aeternae salutis et humanae dignitatis detrimento turpissime serviendum. Juvenum incolumitati perbene consultum erit si ex iis conflatae fuerint societates, quae a Beatissima Virgine aliove

coelesti Patrono nomen sumpserint. In his coetibus veluti in palaestris, si praesertim iis praeficiantur Sacerdotes laicique homines sapientia et dexteritate praestantes, adolescentes animum sument virtutibus colendis et religioni aperto ore, contemptis impiorum irrisionibus, profitendae, simulque assuescent horrere quidquid a Catholica veritate et sanctitate alienum sit.

70. Perutile etiam est, hinc *patres*, illinc *matresfamilias* fraterno foedere coniungere eum in finem ut viribus unitis aeternae propriae sobolis saluti rectaeque institutioni aptius studere et efficacius consulere possint. Plures hujus generis consociationes huc illuc inductae sunt, sive de viris sive de feminis agatur, quae Coelitis alicuius tutelae sese commiserunt, et laetissimos religionis ac pietatis fructus edunt.

80. De *artificibus* autem et *operariis*, inter quos potissimum delectus haberi solet ab iis, quibus vel ipsa religionis et societatis fundamenta convellere propositum est, ponant sibi ante oculos sacrorum Antistites prisca illa collegia fabrum, vel artificum universitates aut sodalitates quae adscito sibi coelesti Patrono anteactis temporibus praeclaro fuerunt civitatibus ornamento et artibus sive politioribus sive humilioribus incremento. Hos aliosque coetus ex iis etiam hominibus qui mercaturae negotiis vel humanioribus disciplinis sese dediderunt, iterum excitabunt, in quos qui coiverint religionis officia sedulo edocebuntur et obibunt, et una simul in humanis necessitatibus, quas ferre aut corporis aegritudo aut senium aut paupertas solet, mutuo sibi sint auxilio. Qui his coetibus praesunt, sedulo advigilabunt ut socii morum probitate, operum affabre effingendorum peritia, laborum ferendorum docilitate et assiduitate maxime commendentur, quo facilius, quae ad vitam sunt necessaria, sibi parare queant. Nec detrectabunt iidem Antistites huiusmodi societatibus advigilare, leges proponere aut adprobare, gratiam divitum conciliare, patrocinio suo eas prosequi, ope iuvare.

90. Neque peculiarem eorum curam fugiet mirabilis illa *precum et operum societas* quae nonnullis in locis nata, in aliis iam adolescere coepit. Curandum summo studio est, ut in hanc adscribantur quotquot recte de religione sentiunt. Nam cum ei propositum sit, generali quadam animorum consensione in universa qua late patet Catholica Ecclesia, religionis ac pietatis opera fovere et amplificare, divinaeque indignationi placandae assidue studere, facile intelligitur quantae ea miseris hisce temporibus futura sit utilitati. Ex precandi autem formulis eam Episcopi commendabunt maxime, quae a Deiparae *Rosario* nomen habet, quamque tamquam praestantissimam amplissimis laudibus haud ita pridem Sanctissimus Dominus Noster prosecutus est et impensissime inculcavit. Inter opera vero pietatis ea eligant, quae obiri ab iis solent qui tertium S. Francisci Ordinem profitentur, inter quos sicut et inter sodales S. Vincentii a Paulo vel

Marianos quo plures fieri poterit conscribendos curabunt ut praeclarissima opera quae tanto cum Catholici orbis plausu et animarum fructu ab iisdem peraguntur latius in dies manent.

10°. Optimum denique factu esset, si ubi id locorum et personarum adiuncta siverint, Catholicae scientiarum *Academiae* excitarentur, illique perutiles conventus seu *Congressus*, uti vocant, haberentur, ad quos unius vel plurium regionum lectissimi homines deputarentur, eosque praesentia sua sacrorum Antistites honestare non dedignarentur, ut simul consilia rei Catholicae provehendae sub eorum auspiciis iniri, et quae tum huic tum publicae utilitati magis conferunt, statui possent. Neque abs re esset, si qui sibi provinciam depoposcerunt assiduis scriptis et lucubrationibus defendendi Dei et Ecclesiae iura, et recidendi novos qui in dies subolescunt errores et cavillationes, *sociato agmine*, Episcopis ducibus, dimicarent. Fieri enim non potest, quin, si vires omnes quae vividae adhuc, Deo opitulante in Ecclesia vigent valentque in idem consenserint, uberrimi referantur fructus ad hodiernam hominum societatem ab exitiali iniquarum sectarum contagione vindicandam et in Christi libertatem asserendam.

11°. Quae hactenus proposita sunt, haud ita facile optatum finem assequuntur nisi vires uniantur ac proinde nisi Archiepiscopi cum suis suffraganeis una consuluerint, et statuerint, quid facto opus sit, ut Supremi Pastoris desideriis obsecundetur. Cuius, sicut et Supremi huiusce Congregationis, in votis est ut eorum singuli quantocius renuntient, et imposterum quoties statum describent dioeceseon, referre ne praetermittant, quid quisque vel singillatim vel una cum suis in Episcopatu collegis egerint, et quem exitum eorum studia sortita fuerint.

Datum Romae ex Cancellaria S. O. die 10 Maii 1884.

RAPHAEL CARD. MONACO.

SYNODUS DIOECESANA PHILADELPHIENSIS IX

HABITA

Die Vigesima Sexta Aprilis, A. D. 1934,
In Sacello Sti. Martini, Overbrook,

PRAESIDE

EMO. AC RMO. D. CARD. DOUGHERTY,

ARCHIEPPO. PHILADELPHIENSI.

I.

Decreta Concilii Plenarii Baltimorensis Tertii, necnon Concilii Provincialis Philadelphiensis Primi, quatenus Codicis Juris Canonici legislationi non sint contraria, in hac synodo iterum promulgantur.

Hisce presentibus statutis omnia Praedecessorum Nostrorum statuta dioecesana, necnon Nostramet decreta, eis exceptis quae in hac synodo habeantur, abrogamus.

Horum decretorum latinus textus et anglicus eadem gaudent auctoritate.

II.

a) Collationes theologicae ter in anno, secundis diebus Martis mensium Januarii, Aprilis, et Octobris, hora tertia pomeridiana, in Sacello Cathedrali, Philadelphiae, habeantur; pro Comitatum Schuylkill et Carbon decanatu in schola a Sancto Hieronymo, Tamaquae, hora secunda pomeridiana cum dimidio, diebus Jovis proxime sequentibus habeantur.

b) Omnes dioecesis sacerdotes saeculares, et omnes religiosi qui curam animarum habent, vel quibus facultas confessiones in dioecesi audiendi concessa est, si in propriis domibus non habeantur collationes, dioecesanis interesse tenentur.

c) Sacerdotes, qui sine ratione sufficienti contumaciter a collationibus theologicis abesse persistunt, pro arbitrio Ordinarii puniantur; si vero fuerint religiosi, qui dioecesis facultates habent, non autem curam animarum, Ordinarius eos ab audiendis saecularium confessionibus suspendat.

III.

a) Nisi ab Ordinario, vel ab eo qui Ordinarii vices gerit, expresse fuerit exemptus, unusquisque hujus dioecesis sacerdos saecularis interesse tenetur cleri saecularis communibus exercitiis spiritualibus, quae initium habebunt nocte feriae secundae, nec finem habebunt nisi sabbato sequenti post Missam, diebus ab Ordinario singulis annis determinandis.

b) Omnes exercitia spiritualia facientes, unicuique exercitio sine exceptione interesse tenentur, excepto illo qui expresse fuerit a Praeside excusatus.

I.

In this Synod the Decrees of the Third Plenary Council of Baltimore, and of the First Provincial Council of Philadelphia are again promulgated, in so far as they are not opposed to the legislation of the Code of Canon Law.

By these present Statutes We revoke all the diocesan Statutes of Our predecessors and all Our own decrees, except those found in this Synod.

The Latin and English texts of these Statutes are of equal authority.

II.

a) Theological Conferences shall be held three times each year, at three p. m., on the second Tuesdays of January, April and October, in the Cathedral Chapel, Philadelphia; for the Deanery of Schuylkill and Carbon Counties, Theological Conferences shall be held in St. Jerome's School, Tamaqua, at two thirty p. m., on the Thursdays following the said second Tuesdays.

b) All secular priests of the diocese; and all religious, who have the care of souls, or to whom the faculty of hearing confessions in the diocese has been granted, if they have no conferences in their own houses, are bound to attend.

c) Priests who, without good reason, persist contumaciously in absenting themselves from the Theological Conferences shall be punished at the discretion of the Ordinary; if they be religious, who have the faculties of the diocese, but not the care of souls, the Ordinary shall suspend them from hearing the confessions of seculars.

III.

a) Unless expressly exempted by the Ordinary or his representative, every secular priest of this diocese must attend annually the common retreat of the secular clergy, which will begin on a Monday night and not end until after the Mass on the following Saturday morning, on dates to be determined each year.

b) All making the retreat must attend each exercise without exception, unless expressly excused by the presiding officer,

c) Nemini licebit a loco exercitiorum abire ante Missam sabbato celebratam, nisi a Praeside expresse fuerit excusatus.

IV.

a) Clerici in ecclesia et domi vestem talarem deferre debent; vestes autem forenses debent esse nigri coloris, et statui ecclesiastico congruentes.

b) Clerici saeculares prohibentur interesse, sive intra sive extra sanctuarium, functionibus ecclesiasticis, nominatim exsequiis, receptionibus religiosis, matrimoniis in ecclesia celebratis, processionibus, nisi habitu talari et superpelliceo induti, et birettam ad manum habentes. Praelati et religiosi qui istis functionibus interfuerint, vestes chorales usuales, dignitati vel communitati proprias, deferant.

V.

a) Hujus dioecesis sacerdotes monentur ut tanquam famulas seligant illas solas mulieres quarum aetas provectior spectataque morum honestas omnem scandali suspensionem praecludant.

b) Ordinarii est judicare in casibus particularibus an conducere vel retinere mulierem oeconomam, vel aliam famulam, foret scandali causa, vel quoquo modo minus conveniens; et, si necessarium censeat, prohibere ne eadem conducantur vel retineantur.

VI.

a) Unusquisque hujus dioecesis sacerdos saecularis, etiam si sit vicarius cooperator, suum testamentum conficere debet, ne dissensiones aut lites post suam mortem oriantur.

b) Parochi et vicarii oekonomi, in annua relatione ad Ordinarium, juxta ejusdem relationis formulam indicent ubi sua testamenta et suorum vicariorum cooperatorum inveniri possint.

VII.

a) Reditus Societatis Cleri Auxiliatricis adhibeantur in utilitatem pauperum sacerdotum benemeritorum, qui senectute, labore, aegritudine, vel infirmitate confecti sunt; et etiam ad sustendendos sacerdotes lapsos, qui spem dant emendationis, scandalum datum reparant atque in domo religiosa, vel in alio loco ab Ordinario designato, manent.

c) No one may leave the retreat until after the Mass on Saturday, unless expressly excused by the presiding officer.

IV.

a) Clerics must wear the cassock in the church and rectory; their street dress must be of black color and becoming the ecclesiastical state.

b) Secular clerics are forbidden to take part, within or without the sanctuary, in Church functions, specifically in funerals, religious receptions, marriages in church, and processions, unless wearing cassock and surplice, and provided with biretta. Prelates and religious shall wear on these occasions the usual choir costume proper to their rank or community.

V.

a) Priests of this diocese are warned to select as their domestics those women only, whose maturer years and unblemished reputation preclude all suspicion of scandal.

b) It is the Ordinary's prerogative to decide in individual cases whether the employment or retention of a housekeeper or other female servant may be the cause of scandal, or otherwise undesirable, and, if he deem it necessary, to forbid the engagement or retention of the same.

VI.

a) Every secular priest of the diocese, including assistant rectors, must make his will, lest dissensions or litigation arise after his death.

b) Rectors and administrators of parishes, in making their annual report to the Ordinary, shall, in accordance with the formulary of that report, indicate where their wills and those of their assistants may be found.

VII.

a) The Clerical Relief Fund shall be used for the benefit of worthy poor priests, who are incapacitated by age, labor, sickness, or infirmity; also for the support of erring priests, who, affording hope of reformation and repairing the scandal given, remain in a religious house or other place designated by the Ordinary.

b) Cum parochus, vicarius oeconomus, vicarius cooperator, praefectus, capellanus, vel magister clericus a Societate Cleri Auxiliatrice subsidium consuetum sacerdoti inhabili concessum accipit, ad salarium suum eodem tempore jus non habet.

VIII.

a) Parochus, aut vicarius oeconomus, aut vicarius cooperator paroeciae erectae in utilitatem eorum, qui idiomate diverso ab anglico utuntur, Sacramenta administrare poterit, aliaque sacerdotalia officia peragere pro suis ipsius subjectis, quamvis hi intra limites paroeciae pro utentibus anglica lingua resideant.

b) Decernimus familiam (exceptis filiis majoribus, qui pro suo arbitrio electionem ipsi facere possint) ad illam pertinere paroeciam, quam paterfamilias pro se suisque legitime elegerit.

c) Praecipimus praeterea ut observetur Decretum Sacrae Congregationis de Propaganda Fide, a Reverendissimo Delegato Apostolico die mensis Maii 12, anno 1897, publici juris factum:

"Catholicos qui in America nati non sunt, qui tamen linguam Anglicam noscunt, jus habere membra fieri illius ecclesiae in qua Anglica lingua in usu est, nec obligari posse ad sese subjiciendos jurisdictioni Rectoris ecclesiae erectae pro populo linguam propriae nationis loquente.

"Filios ex parentibus non-americanis linguam ab Anglica diversam loquentibus in America natos non teneri, cum emancipati sint, ad sese jungendos quasi-paroeciae ad quam pertinent parentes, sed jure frui sese uniendi paroeciae in qua regionis lingua seu Anglica adhibetur."

d) Decernimus, exceptis casibus particularibus, in quibus aliud expresse ab Ordinario caveatur, illos, quorum sermo nativus non sit anglicus quique quattuor millia a propriae linguae ecclesia habitent, pertinere ad paroeciam linguae anglicae illius loci in quo resideant. Hujus ecclesiae parochus, vel vicarius oeconomus, tenetur arcessere, saltem his in anno, sacerdotem eorum linguae gnarum, ut peccata confiteri queant.

IX.

Hisce presentibus omnes hujus dioecesis vicarios cooperatorum prescriptionibus canonis 476 Codicis Juris Canonici

b) When a rector, administrator, assistant, superintendent, chaplain, or clerical teacher receives from the Clerical Relief Fund the usual subsidy granted to an incapacitated priest, he is not entitled to his salary at the same time.

VIII.

a) A rector, or administrator, or assistant of a foreign-language parish may administer the sacraments to, and perform other priestly functions for, those, who belong to his parish, even though they live within the limits of an English-speaking parish.

b) We decree that the family (excepting children of age who may choose for themselves) belongs to the parish, which the father lawfully chooses for himself and his subjects.

c) We command, also, the observance of the Decree of the Sacred Congregation of the Propagation of the Faith, made known by the Most Reverend Apostolic Delegate, on May 12, 1897:

"Catholics, who were not born in America, but who know the English language, have the right to become members of that church in which English is spoken; nor can they be forced to subject themselves to the jurisdiction of the Rector of the church established for people speaking the language of their own nation.

"Children, born in America of non-American parents speaking a tongue other than English, are not obliged, when they become of age, to join the quasi-parish to which their parents belong, but have the right to join a parish in which the tongue of the country, that is, the English tongue, is used."

d) We decree that, except in particular cases in which it is expressly enjoined otherwise by the Ordinary, those whose mother tongue is a foreign language and who dwell four miles away from a church of their own language, belong to the English-speaking parish of the place in which they live. The rector, or administrator, of the latter church is bound to bring in, at least twice a year, a priest who knows their language, in order that they may confess their sins.

IX.

We hereby declare all assistant rectors of this diocese to be comprehended in the prescriptions of Canon 476 of the Code

comprehendi declaramus; unicuique eorum potestatem hisce delegamus valide assistendi matrimoniis celebratis intra limites paroeciae cui adscriptus fuerit.

X.

Vicarii cooperatores parochi subsunt; parochus autem eos paterne instruat, dirigat, admoneat in cura animarum, in administratione paroeciae, in vita recte agenda.

XI.

a) Parochorum et vicariorum oeconomorum paroeciarum in hac dioecesi salarium annuum erit mille ducenta scutata; vicariorum cooperatorum erit quingenta scutata.

b) Sacerdos autem, cujus paroecia dictam salarii summam ex redditibus suis annuis suppeditare nequeat, minori summa contentus sit oportet; cujus rei iudex erit Ordinarius, audito Consultorum consilio.

c) Parochi vel vicarii oeconomi qui salarium suum intra annum a tempore quo solvendum erat percipere omiserint, eo ipso juri renuntiassent habentur, nec postea, sub quovis titulo, illud repetere poterunt.

XII.

a) Sacerdotes gravi justitiae obligatione tenentur in communi emolumentorum stolae arca deponere cuncta omnino quae, occasione administrandi sacramentum baptismi et sacramentum matrimonii assistendi, oblata fuerint; vel quae in iis ecclesiis, quae nullos redditus certos habeant, ad sacerdotem vel sacerdotes sustendandos data fuerint; quae obligatio declinari nequit praetendendo pecuniam, vel pecuniae aequivalens, alio nomine datam fuisse.

b) In ecclesiis quibus duo sacerdotes adscripti sunt, honoraria, occasione administrandi sacramentum baptismi et assistendi sacramentum matrimonii oblata, in tres partes dividenda sunt, quarum duae cedant parochi, vel vicario oeconomus, tertia autem pars vicario cooperatori. Si duo sint vicarii cooperatores, oblata in quattuor partes dividantur, quarum duae cedant parochi, vel vicario oeconomus, et una pars singulis vicariis coopera-

of Canon Law; to each of them We hereby delegate the power to assist validly at marriages within the limits of the parish to which he is assigned.

X.

Assistant rectors are subject to the rector; the rector shall paternally instruct, direct, and admonish them in the care of souls, in parochial administration, and in personal conduct.

XI.

a) The yearly salary of rectors or administrators of parishes in this diocese shall be twelve hundred dollars; of assistants, five hundred dollars. - *H.S. Teachers - 1200*

b) A priest, however, whose parish is not able to furnish the stated amount of salary from its annual income, should be content with a lesser sum; the Ordinary is the judge in this matter, after he has heard the advice of his Consultors.

c) Those rectors or administrators of parishes, who have failed to take their salary within a year from the time it became due, are regarded by that fact to have renounced their right, and may not later lay claim to the same under any title.

XII.

a) Priests are bound by a grave obligation in justice to deposit in the common perquisite fund everything whatsoever that was tendered on the occasion of the administration of the Sacrament of Baptism and of assistance at the Sacrament of Matrimony; or was contributed for the support of the priest or priests in those churches, which have no certain revenue. This obligation may not be avoided by alleging that the money or its equivalent was given under some other title.

b) In churches to which two priests are assigned, the offerings made on the occasion of the administration of the Sacrament of Baptism and of assistance at the Sacrament of Matrimony are to be divided into three parts, of which two shall be given to the rector or administrator, and the third to the assistant. If there are two assistants, these offerings shall be divided

toribus. Si autem sacerdotes, uni ecclesiae adscripti, sint plures quam tres, oblata in tot partes, una addita, dividantur, quot sunt sacerdotes, quarum duas partes parochus, vel vicarius oeconomus, accipiat, unam vero partem singuli vicarii cooperatores.

c) Ut omnis suspicio avaritiae et simoniae amoveatur, sacerdotes ne quidquam pro sacramentis administrandis exigant neve accipiant. Hoc autem statutum non prohibet quominus honoraria, occasione baptismorum, matrimoniorum, atque Missarum oblata, accipiantur.

d) Nulli sacerdoti licet recusare pauperibus gratis ministrare.

XIII.

a) Nulli sacerdoti fas est sacris ministeriis in paroecia alii sacerdoti commissa, sine consensu Ordinarii vel parochi loci fungi, nisi in casibus Codice Juris Canonici exceptis, vel in casu gravis et urgentis necessitatis.

b) Idem intra limites sacerdotis propriae paroeciae valet quoad sacramenta administranda fidelibus qui ad aliam paroeciam pertineant; excipitur autem administratio sacramentorum quae juxta legem communem ullibi recipere licet.

c) Cum aliquoties, cum licentia debita, baptismus ab alio quam a proprio sacerdote administratur, et matrimonium quandoque contrahatur coram sacerdote in cujus paroecia neuter ex sponsis habitet, illi, qui, in istis adjunctis, baptismum administrant, vel matrimonio assistunt, honoraria in praedictis occasionibus a fidelibus oblata, ad proprium sacerdotem ex justitia remittere tenentur.

d) Idem observetur a sacerdote, qui sacramentum baptismi in casu urgentis necessitatis administrat minori, cujus parentes in ejus paroecia non resident.

XIV.

a) Ubi plures sacerdotes eidem ecclesiae inserviunt, unus ex eis per decursum hebdomadis, in qua hebdomadarius est, ad officia sacerdotalia peragenda semper aderit.

b) Parochus tamen, vel vicarius oeconomus, ne se habeat a lege residentiae, vel a cura animarum, dispensatum eo quod

into four parts, two of which go to the rector or administrator, and one part each to the assistants. If there are more than three priests assigned to a church, the offerings shall be divided into as many parts plus one as there are priests; the rector or administrator shall receive two parts, the assistants one each.

c) To remove all suspicion of avarice and simony priests shall neither ask nor accept anything for the administration of the Sacraments. This Statute does not, however, forbid the acceptance of offerings made on the occasion of Baptisms, Marriages and Masses.

d) No priest may refuse gratuitous ministrations to the poor.

XIII.

a) No priest may exercise the sacred ministry in a parish, that is in charge of another priest, without the consent of the Ordinary or of the rector of the place, unless in a case excepted by the Code of Canon Law or in a case of grave and urgent necessity.

b) The same holds true within the limits of a priest's own parish regarding the administration of the Sacraments to the faithful, who belong to other parishes; excepting the administration of those Sacraments, which, according to the Common Law, may be received anywhere.

c) Inasmuch as occasionally, with the proper permission, Baptism is administered by another than the proper priest; and Marriage is occasionally performed by a priest, in whose parish neither of the parties resides; those who administer Baptism or assist at Marriage under these circumstances are bound in justice to send to the proper priest the offerings made by the faithful on these occasions.

d) The same shall be observed by priests who, in case of urgent necessity, administer the Sacrament of Baptism to one under age, whose parents do not reside in his parish.

XIV.

a) Where several priests serve the same church, one of them shall be on hand at all times during the course of his week as hebdomadary to perform the priestly offices.

b) The rector or administrator of a parish shall not consider himself dispensed from the law of residence or from the

vicarius cooperator vel vicarii cooperatores, officio fungantur. Neve vicarius cooperator se liberum existimet, eo quod alius veluti hebdomadarius adsit.

c) Vicarii cooperatores semper se paratos exhibeant ad peragenda sacra munia, necnon alia omnia officia parochialia, quae ipsis parochus, vel vicarius oeconomus, assignaverit.

d) Annui feriatum dies parochorum eorumque vicariorum cooperatorum erunt duarum hebdomadarum spatium.

e) Hi feriatum unum diem dominicum continere poterunt.

f) Quo praecise tempore vicarius cooperator ferias istas annuas agere possit, a parochus, vel a vicario oeconomo, determinandum est.

g) Ordinarii scripta licentia non requiritur pro quatuordecim annuis feriis; si tamen illo tempore necessarius sit substitutus, a parochus, vel a vicario oeconomo, procuretur oportet.

h) Consuetis feriis annuis exceptis, cum parochus, vel vicarius oeconomus, ultra hebdomadam, aut die dominico, vel festo de praecepto, a paroecia absit, praeter causam legitimam debet Ordinarii scriptam licentiam habere; et si necesse sit, vicarium substitutum, ab Ordinario approbatum, loco sui procurare. Quod si parochus sit religiosus, indiget praeterea, ut legitime absit, sui superioris consensu.

i) Consuetis feriis quatuordecim annuis exceptis, nulli vicario cooperatori a domo presbyterali totum diem, ac multo minus totam noctem abesse fas est, sine consensu parochi, vicarii oeconomi, vel Ordinarii.

XV.

a) Quando parochus, vicarius oeconomus, vel vicarius cooperator consuetas ferias annuas duarum hebdomadarum agit, ad suum salarium et emolumenta stolae feriarum tempore jus habet. Praeterea, si eo tempore non-residentiali substituto opus sit, paroecia obligatione illum remunerandi erit obstricta.

b) Si parochus, vel vicarius oeconomus, vel vicarius cooperator, habita licentia debita pro absentia longiore consuetis quatuordecim feriatis diebus salarium illo tempore percipit, ille non vero paroecia, salarium substituti, si tali opus fuerit, praebabit.

care of souls because his assistant or assistants are on duty. Nor shall one assistant consider himself free because another is hebdomadary.

c) Assistants shall at all times show themselves ready to perform the sacred functions, as well as all other parish work, to which the rector or administrator may appoint them.

d) The yearly vacation of rectors of parishes and of their assistants shall be two weeks.

e) This vacation may include one Sunday.

f) The precise time at which an assistant may take this yearly vacation is to be fixed by the rector or administrator.

g) The written permission of the Ordinary is not required for the usual two weeks' yearly vacation; but even then a substitute, if needed, must be provided by the rector or administrator.

h) The annual vacation excepted, when a rector or administrator absents himself from his parish for more than a week, or over Sunday, or a feast day of obligation, he must have, in addition to a legitimate cause, the written permission of the Ordinary; and, if necessary, he shall leave in his place a substitute approved by the Ordinary. If the rector be a religious, he needs also the consent of his religious superior in order thus to absent himself.

i) Excepting the usual two weeks' annual vacation, no assistant may absent himself from the rectory a whole day, much less over night, without the consent and approval of the rector or administrator, or of the Ordinary.

XV.

a) When a rector, or administrator, or assistant, takes the usual yearly vacation of two weeks, he is entitled to his salary and perquisites during that time. Moreover, if an outside substitute be needed during this vacation, the parish shall be responsible for the compensation due him.

b) If a rector, administrator, or assistant of a parish, having due authorization for a longer absence than the customary two weeks' vacation, continues to receive his salary during it, he, and not the parish, shall be responsible for the compensation of an outside substitute, if one be necessary.

XVI.

a) Munus, quo a paroecia compensabitur substitutus externus, qui sabbato post meridiem et nocte eiusdem confessiones audit, atque etiam die dominico vices peragit sacras, Missam vel Missas celebrando, contionando, &c., erit quindecim scutata; si vero sabbato nullam operam navat, munus erit decem scutata. Quae regula etiam de festis de praecepto eorumque vigiliis valet.

b) Intelligitur substitutum externum, si impendia itineris extraordinaria solvere debuerit, pro eisdem a paroecia esse compensandum.

XVII.

Quotannis parochus, vel vicarius oeconomus, sive ipse solus, sive suis vicariis cooperatoribus adiuvantibus, singulas suae paroeciae domus visitet, et paterne inquirat de statu religioso singulorum qui in familia sint, et aliorum omnium qui cum familia habitent. In registro peculiari, cui nomen *Liber Status Animarum*, sedulo adnotentur nomen et aetas singulorum familiae omniumque aliorum catholicorum qui in unaquaque domo convivant; sacramenta recepta, an Missae diebus dominicis et festis de praecepto intersint; an praecepto paschali satisfaciant; an pueri scholam catholicam frequentent; et, uno verbo, quidquid ad statum eorum spirituales attineat.

XVIII.

a) Sacerdotes missionem vel missiones paroeciis suis annexas statutis temporibus visitent.

b) Nisi gravi interveniente causa, horas pro Missa celebranda, pro sacramentis administrandis, vel pro aliis quibuscunque functionibus in ecclesia missionis peragendis statutas immutare non debent; et prius fideles ad missionem pertinentes de mutatione proposita certiores reddant; qua in re sacerdotis, cuius intersit, graviter oneratur conscientia.

XIX.

Unicuique hujus dioecesis sacerdoti interdicitur ne in curru automobili cum mulieribus ordinum religiosorum vel congregationum iter faciat.

XVI.

a) Each compensation by the parish for an outside substitute, who hears confessions on Saturday afternoon and night, and also gives his services on Sunday for Masses, preaching, etc., shall be fifteen dollars; if, however, he render no services on Saturday, it shall be ten dollars. This regulation applies also to holy days of obligation and their vigils.

b) It is understood that, if the outside substitute incur extraordinary expenses for travel, he shall be compensated for the same by the parish.

XVII.

Every year the rector or administrator of a parish shall visit, either personally, or with the aid of his assistants, every Catholic family of his parish, and shall inquire with paternal solicitude into the religious state of each member of the family and of all other Catholics living with the family. In a special register (*the "Liber Status Animarum"*) shall be carefully recorded the name and age of the members of the family and of all other Catholics living with the family; the Sacraments they have received; whether they attend Mass on Sundays and holy days of obligation; whether they make their Easter duty; whether the children attend a Catholic school; and, in a word, everything pertaining to their spiritual state.

XVIII.

a) Priests shall visit at stated times the mission or missions attached to their parishes.

b) They must not change the hours appointed for Mass, for the administration of the Sacraments, or for other functions in the mission church, unless there be a grave reason for doing so, and unless they have previously advised the people of the mission regarding the proposed change. This is a grave obligation on the consciences of the priests concerned.

XIX.

It is forbidden for any priest of the diocese to ride in an automobile with women belonging to religious orders or congregations.

XX.

Nulli vicario cooperatori licet possidere sive ex toto, sive ex parte, sive in nomine suiipsius, sive in nomine alius, currum automobitem; nec illi licet currum automobitem dirigere, excepto curru paroeciali in negotiis proprie paroecialibus peragendis.

Haec regula obligat etiam extra fines archidioecesis.

XXI.

a) Si parochus, vel vicarius oeconomus, necessarium censeat, ut paroecia currum automobitem usui paroeciae possideat, obtineri debet scripta Ordinarii licentia priusquam sumptibus paroeciae dictus currus ematur. Haec licentia scripta requiritur quoties currus automobilis emitur vel pro alio commutatur. Praeterea currus automobiles paroeciales in tabulis publicis in nomine paroeciae consignari debent.

b) Praedictae nisi licentiae scriptae fuerint habitae, nulla paroecia obligabitur ad solvendum automobilis pretium, neque ad impensas licentiae publicae, spiritus petrolei, olei, armillarum rotarum, renovationum, rerum additarum, receptaculi, cautionum indemnitis, et similium.

c) Ordinarii scripta licentia pro fabricando aedificio ad contegandos currus requiritur.

XXII.

a) Quamprimum in libris paroecialibus adnotationes faciendae sunt, praesertim baptismi, confirmationis, matrimonii et mortis; quae adnotationes, non formis, sed propria parochi manu, subscribi debent; quibus in casibus singulis nomina subscripta integre et clare fiant; litterae nominum solae initiales, abbreviationes, signa repetitionis quae "ditto" dicuntur non sufficiunt.

b) Solis propriis clericis paroeciae inservientibus licet in libris referre administrationes paroeciales, quales sunt baptismi, confirmationes, matrimonia, exequiae, et similia; et in registro mentio de ministrante fieri debet.

c) Ista adnotationes in libros proprios et distinctos, quorum ligatura fortis est et charta duratura, referantur oportet; in nullo volumine quidquam, plus quam adnotationes unius materiae consignetur; et omnes libri in arca ferrea, igni impervia, conserventur.

XX.

No assistant priest may own, either wholly or partly, an automobile, in his own name or in the name of another; nor may he drive an automobile, except the parish car on official parish business. This regulation binds even beyond the limit of the Archdiocese.

XXI.

a) If a rector or administrator deem it necessary that his parish own an automobile for parochial uses, written permission of the Ordinary must be obtained before its purchase at the expense of the parish. This written permission is required for each succeeding purchase of a parish automobile, and for its exchange. Moreover, parish automobiles must be registered in the name of the parish.

b) Unless the aforesaid written permissions are obtained, no parish shall be responsible for the purchase price of an automobile, for the cost of the license, gasoline, oil, tires, repairs, accessories, storage, insurance and the like.

c) The written permission of the Ordinary is required for a parish garage.

XXII.

a) As soon as possible, entries should be made in the parish books; particularly in the case of Baptisms, Confirmations, Marriages and deaths; entries should be signed, not with stamps, but in the handwriting of the rector; signatures in each instance should be fully and plainly written; the use of mere initials, abbreviations, or ditto marks not being sufficient.

b) Only the Clergy of a parish are to record parochial administrations, such as Baptisms, Confirmations, Marriages, burials, and the like; and in the record mention must be made of the officiant.

c) These records should be entered into separate and distinct books with strong bindings and durable paper; no volume should contain more than the records of one subject; and all must be kept in a fireproof safe.

d) Solis Ordinario ejusque delegato, nec non sacerdotibus paroeciae adscriptis licet libros paroeciales inspicere; proindeque attestaciones de sacramentis acceptis dari debent a sacerdote paroeciae propria manu subscriptae, sigilloque ecclesiae confirmatae.

e) In truncis tesseris numulariis libellorum paroecialium faciendae sunt sequentes adnotationes:

dies perscriptionis emissae;
summa perscriptionis, numeris arabicis et litteris
romanis exscripta;
ad quid precise fuerit emissa;
in cujusnam usum.

f) Libelli nuntiorum paroeciales, mensae nummulariae libelli paroeciales, libelli perscriptionum paroeciales cum suis tesseris truncis, et perscriptiones jam solutae, paroeciae sunt proprietates, inviolatique conservari debent; eosque a paroecia remove vel eos destruere districte prohibetur.

g) Pecuniae sacerdotis propriae, propriaeque rationes, omnino sejunctae a paroeciae pecuniis et rationibus servari debent; mensae nummulariae codices paroeciales, libelli perscriptionum, obligationes et actiones paroeciales a propriis sacerdotis separatae custodiantur oportet.

XXIII.

Ne fideles scandalum capiant, neve auctoritas episcopalis in contemptum veniat, omnes sacerdotes, qui ab Ordinario dismissi, suspensi, vel officio sacerdotali privati fuerint, quamvis postea in aliam dioecesim fuerint recepti, prohibentur quodcumque munus sacrum intra hanc dioecesim sine Nostro permissu exercere vel exercere tentare.

XXIV.

Ne mittatur laicus olea sacra repetitum; ea repetant ipsi parochi, vicarii oeconomi, vicarii cooperatores, vel alii clerici.

XXV.

a) Monendi sunt confirmandi ut alicujus Sancti nomen in confirmatione sibi assumant; hoc vero nomen in schedula a sacerdote candidatis tradita in testimonium illos esse dignos qui suscipiant sacramentum, inscribatur oportet.

d) Only the Ordinary, his representative, and the priests who are attached to the parish, may examine the registers; for which reason certificates of the reception of the Sacraments must be issued solely by a priest of the parish, signed by him with his own hand, and attested with the church seal.

e) The following entries are to be made in the stubs of parochial check books:

the date of issuance of the check;
amount of check, in Arabic numerals and written out;
specific purpose of check;
to whom drawn.

f) Parish announcement books, parish bank books, parish check books and their stubs, and cancelled checks are parish property; and must be preserved inviolate; it is strictly forbidden to remove them from the parish or destroy them.

g) A priest's personal moneys and accounts must be kept entirely separate from parish funds and accounts; parish bank books, check books, bonds and stocks must also be kept separate from the priest's belongings.

XXIII.

That the faithful be not scandalized and that episcopal authority be not disregarded, all priests, who have been dismissed, suspended, or deprived of their priestly office by the Ordinary, even though they may have been afterwards received into another diocese, are forbidden to exercise or to attempt to exercise, without Our permission, any sacred function within this diocese.

XXIV.

It is forbidden to have a lay person fetch the Holy Oils. Rectors, administrators, their assistants, or other clerics must call personally for the same.

XXV.

a) Candidates for Confirmation shall be instructed to take the name of a saint in Confirmation. This name should be written on the card presented by the priest to the candidates as proof of their fitness to receive the Sacrament.

b) Cum rubricae praecipiant ut confirmandi junctis manibus ad altare accedant, praxis candelam manu tenendi in confirmatione hoc ipso prohibetur.

XXVI.

a) Missam celebrare media nocte, etiam in Vigilia Nativitatis D. N. J. C., in qualibet ecclesia paroeciali vel auxiliari hujus dioecesis, prohibetur.

b) In nulla ecclesia paroeciali vel auxiliari, sine expressa Ordinarii licentia, Missam publicam celebrare ante horam quintam matutinam temporis usualis cujuslibet diei licet.

XXVII.

a) Vetitum est Missam publicam in ecclesiis urbanis diebus dominicis et in festis de praecepto post undecimam horam ante meridiem temporis usualis incipere; nec licet contionem hora undecima ante meridiem incipere, et post contionem Missam initium sumere.

b) Diebus dominicis ultima missa publica sit Missa sollemnis vel Missa cantata, mensibus aestivis exceptis, in quibus, ob calorem, Missam lectam celebrare licet.

XXVIII.

a) Parochi et vicarii oeconomi indumenta sacra aliamque suppellectilem ecclesiasticam curae laicorum ex toto relinquere non debent.

b) Pyxis in tabernaculo, cum Species Sacras continet, albo velo serico cooperiatur. Corporalia, pallae, caeteraque altaris lintea temporibus haud magnis interiectis commutari debent.

c) Nulli sacerdoti licet Sanctissimum Sacramentum rectoris in aedibus, nec alibi quam in ecclesia retinere; nec secum deferre, nisi aegrotis cum ministrat.

d) Sacerdos Sanctissimum Sacramentum ad aegrotos cum deferat se gerat juxta Ritualis Romani praescripta; Species Sacrae concludantur tunc oportet in pyxide quae in bursa ad collum appensa et ad pectus alligata feratur.

e) Pyxis, lintea, bursa decentia mundaque omnino esse debent.

b) Since the rubrics prescribe that candidates for the Sacrament of Confirmation approach the altar with joined hands, the custom of carrying a candle at Confirmation is hereby forbidden.

XXVI.

a) Midnight Mass is forbidden, even on Christmas Eve, in all parish churches and mission churches of this diocese.

b) No parish church, or mission church, may have public Mass earlier than five o'clock of the established time on any day, save with the express permission of the Ordinary.

XXVII.

a) It is forbidden to begin public Mass in city churches on Sundays and holy days after eleven a. m. of the established time; nor may the sermon begin at eleven a. m. and the Mass be then commenced after the sermon.

b) On Sundays the last public Mass shall be a Solemn Mass or a High Mass, except during the summer months, when, because of the excessive heat, a Low Mass may be celebrated.

XXVIII.

a) Rectors and administrators should not leave the sacred vestments and other church furniture entirely to the care of laymen.

b) Every ciborium in the tabernacle, when containing the Sacred Species, shall be covered with a white silk veil. Corporals, palls, and other altar linens shall be regularly changed.

c) No priest may keep the Blessed Sacrament in the rectory, nor elsewhere than in church, nor carry the same upon his person, except when ministering to the sick.

d) When carrying the Blessed Sacrament to the sick, the priest shall conduct himself according to the prescriptions of the Roman Ritual. The Sacred Species should then be enclosed in a pyx, which is carried in a burse suspended from the neck and clasped to the breast.

e) The pyx, the linen, and the burse should be becoming and kept immaculately clean.

XXIX.

In sacellis in quibus Sanctissimum Sacramentum asservatur, Missa saltem semel in hebdomada regulariter celebrari debet.

XXX.

a) Aegrotis suadendum est ut tempore opportuno Sacram Communionem sumant, etiamsi periculum mortis non imminet. Insuper, sacerdos aegroto, quamvis Sacrum Viaticum iam acceperit et per criticam accessionem transierit, pie petenti ut rursus communionem accipiat, ne deneget.

b) Diu aegrotantes adhortandi sunt ut frequentur communent; et doceantur dispensationem a jejunio eucharistico aegrotis concessam esse.

XXXI.

a) Nullo sub praetextu licet sacerdotibus, sive saecularibus sive religiosis, mulierum vel puellarum confessiones excipere in aedibus paroecialibus, vel in domibus privatis, vel alibi, extra confessionalia in ecclesiis, vel in oratoriis publicis vel semi-publicis, erecta; illis exceptis quae surdae sunt, et illis quae domibus suis vel propter aegritudinem, aut infirmitatem egredi non possunt; illis etiam quae ecclesias auxiliares, a templo remotas, ad sua confitenda peccata petunt. In quibus adjunctis curandum est ut locus in quo istae confessiones excipiuntur sit publicus et patens, utque crates adhibeantur.

b) Has leges qui non observet poenae suspensionis a confessionibus audiendis obnoxius redditur.

c) Casus extraordinarii, qui exceptioni ab his de confessione legibus locum dare videantur, Ordinario deferri debent.

XXXII.

Omnibus confessariis nostrae jurisdictioni subjectis praecipimus sub poena suspensionis ipso facto incurrendae:

a) ne per seipsos, neve per alium quemcunque, quovis sub praetextu, recipiant oblata a fidelibus occasione vel intuitu confessionis sacramentalis;

XXIX.

In chapels in which the Blessed Sacrament is reserved, Mass should regularly be celebrated at least once a week.

XXX.

a) The sick should be persuaded to receive Holy Communion in due time, even though there be no imminent danger of death. Moreover, the priest shall not refuse the pious request of one who, having received Holy Viaticum and passed the crisis, desires to communicate again.

b) Those, who have been sick for a long time, should be encouraged to receive Holy Communion frequently, and should be informed of the dispensation from the Eucharistic fast granted to the sick.

XXXI.

a) Under no pretext may priests, secular or regular, hear the confessions of women or girls in rectories, private dwellings, or elsewhere outside of confessionals erected in churches or public or semi-public oratories, with the exception of deaf persons, and those who are confined to their homes by reason of illness or infirmity, or who come to confess their sins in missions that are distant from the church. In these latter circumstances care must be taken that the place in which such confessions are heard be public and open, and that a grill be used.

b) The violation of these laws will subject the offender to the punishment of being suspended from hearing confessions.

c) Extraordinary cases which may seem to call for an exception from these laws concerning confession must be referred to the Ordinary.

XXXII.

We command all confessors within Our jurisdiction, under pain of incurring *ipso facto* the censure of suspension:

a) neither personally, nor through anyone whomsoever, under any pretext, to receive offerings from the faithful on the occasion of, or with respect to, sacramental Confession;

b) ne tradant, neve permittant ut alii quicunque tradant, schedulas quae fideles ad confessionem instituendam aut ad quodcunque ex aliis sacramentis recipiendum admittant, praeter Confirmationem;

c) ut recipiant et absolvant omnes, dummodo sint bene dispositi, ad confessionem accedentes, etiamsi nullam schedulam exhibeant, aut nullam pecuniam in hunc finem solvant vel offerant.

d) praeterea ne recipiant quidquid pro schedula danda in testimonium confessionis peractae oblatum.

XXXIII.

Fratrum, sanctimonialium, sororum confessarii ordinarii confessiones eorum singulis hebdomadis audire ne omittant; confessarii extraordinarii eos audiant quater in anno temporibus statutis, ut assolet, diebus Quattuor Temporum.

XXXIV.

a) Nupturientes matrimonii sanctitatem, ejusque indissolubilitatem, matrimonii impedimenta, coniugum mutuas obligationes, officia parentum erga prolem, a sacerdote doceantur; praeterea exhortandi sunt ut rite confessionem sacramentalem praevidam instituant, atque die matrimonii ineundi Sacram Communionem accipiant.

b) Excepto urgenti casu, de quo iudex erit Ordinarius, antequam permittatur matrimonium mixtum, pars acatholica cursum duodecim saltem institutionum doctrinae catholicae obire debet. Parochus, vel vicarius oeconomus, in unoquoque casu decernat quisnam istas institutiones sit traditurus; magister debet esse competens; praeferendus autem est sacerdos; vel si mulier sit docenda, femina religiosa.

XXXV.

Cum matrimonium paratur, status liber ab utrisque contrahentibus probari debet. Catholici, nisi baptizati in paroecia in qua matrimonium contrahendum est, testimonium baptismi recepti exhibeant; item acatholici baptizati testimonium recepti baptismi, si possibile sit, proferant; si autem testimonium haberi

b) neither to give, nor to permit others to give, tickets which allow the faithful to go to confession, or to receive any other of the Sacraments, except Confirmation;

c) to receive and absolve all, who come to confession, provided they be properly disposed, even though they show no ticket, nor pay, nor offer, money for this purpose;

d) furthermore, to refuse an offering for the issuance of a certificate in proof of Confession.

XXXIII.

Let ordinary confessors of Brothers, Nuns, and Sisters hear their confessions once a week without fail; and extraordinary confessors hear them four times a year at stated periods, usually on Ember Days.

XXXIV.

a) Those who are about to contract Marriage are to be instructed by the priest with regard to the sanctity of this Sacrament, its indissolubility, the matrimonial impediments, the mutual marital obligations, and the duties of parents towards their offspring; moreover, the contracting parties are to be exhorted to make a good confession; and also to receive Holy Communion on the day of their Marriage.

b) Excepting urgency, of which the Ordinary shall be the judge, before a mixed marriage is permitted, the non-Catholic must take a course of at least twelve instructions in Catholic doctrine. The Reverend Rector, or administrator, will in each instance determine who should give these instructions; but the instructor must be competent, and be preferably a priest; or in the case of females, who are to be instructed, a religious woman.

XXXV.

When making arrangements for Marriage, freedom to marry should be shown by both contracting parties; Catholics should present a baptismal certificate, unless baptized in the parish, in which the marriage is to take place; baptized non-Catholics should also present, if possible, a baptismal certificate; if this cannot be obtained, a dispensation from the impedi-

nequeat, dispensationi ab impedimento mixtae religionis adjungenda est, ad cautelam, dispensatio ab impedimento disparitatis cultus. Ista baptismi testimonia in tabulario paroeciali in rei memoriam servanda sunt.

XXXVI.

Si una pars matrimonii mixti sit Judaeus vel Mohammedanus, id expresse in petitione dispensationis notetur; cum dispensatio ordinaria ab impedimento disparitatis cultus dispensationem ad matrimonium cum Judaeo vel Mohammedano contrahendum non comprehendat.

XXXVII.

a) Laici non debent dispensationes matrimoniales petere, sed sacerdos, vel per se vel per litteras; telephonium vel telegraphum ad hoc adhiberi non licet, nisi in casibus urgentioribus.

b) Petitio dispensationis matrimonialis causam canonicam continere debet.

c) Taxa pro dispensationibus matrimonialibus erit quinque scutata pro singulis dispensationibus.

XXXVIII.

Nulli sacerdoti licet recusare quominus gratis assistat matrimoniis eorum qui ad honorarium dandum impares sint; si autem petita et obtenta fuerit dispensatio matrimonialis in forma pauperum, id est, si propter paupertatem nulla taxa pro dispensatione soluta fuerit, non licet quodvis honorarium vel taxam aliquam pro assistentia in tali matrimonio petere vel accipere.

XXXIX.

Permissio assistendi eorum matrimoniis qui non sint parochiales, a paroco proprio nupturientium petenda est; ab Ordinario peti non debet, nisi sit aliqua ratio extraordinaria matrimonium occultandi, vel parochus proprius dictam permissionem sine ratione sufficienti recusasse videatur.

XL.

Codicis Juris Canonici canonum 1101, 1108, 1143 debita ratione habita, matrimonia catholicorum Ritus Graeco-Rutheni

ment of mixed religion should be accompanied by a dispensation, "*ad cautelam*," from the impediment of disparity of worship. These baptismal certificates should be kept in the parish archives for future reference.

XXXVI.

If one of the parties to a mixed marriage be a Jew or a Mohammedan, this fact must be expressly stated in the application for a dispensation, since the ordinary dispensation from the impediment of disparity of worship does not include marriage with Jews or Mohammedans.

XXXVII.

a) Matrimonial dispensations should not be requested of the Ordinary directly by lay people, but by the priest, either personally or by letter; the telephone or telegraph is not to be used for this purpose except in very urgent cases.

b) Every application for a matrimonial dispensation must contain a canonical reason.

c) The tax for matrimonial dispensations shall be five dollars for each dispensation.

XXXVIII.

No priest may refuse gratuitous service in marrying those, who are unable to make an offering; and if a matrimonial dispensation be sought and obtained "*in forma pauperum*," that is, without the payment of any dispensation fee because of poverty, no offering or fee may be asked or accepted by any priest for assisting at said marriage.

XXXIX.

Permission to assist at marriages of non-parishioners should be asked from the proper rector of those, who are to be married; it should not be asked of the Ordinary, unless there be an extraordinary cause for secrecy, or unless the proper rector seems to have refused said permission without sufficient reason.

XL.

With due regard to Canons 1101, 1108 and 1143 of the Code of Canon Law, marriages of Catholics of the Greek-

abrogated

*Abrogated
Ritus
Graeco-Rutheni*

*may be selected
by
"Sacerdotes
1941"*

cum catholicis Ritus Latini, coram paracho sponsae celebranda sunt; et si dispensatione opus sit, ab Ordinario sponsae obtinenda est.

XLI.

a) Optandum est ut fideles matrimonium ineant tempore Missae cum benedictione nuptiali.

b) Excepto casu in quo quis graviter recumbit, matrimonium nocte celebrare districte prohibetur. Si quando hujus statuti exceptioni locus esse videatur, parochi expressa licentia obtinenda est, quam quidem licentiam, nisi adsit gravis causa, denegare tenetur.

c) Casibus gravis aegritudinis exceptis,

1—matrimonia catholicorum in templo celebrari debent; prohibentur in domibus privatis, hospitiiis, domibus sodalitiis, et similibus;

2—mixta matrimonia celebranda sunt in domo presbyterali, nullo modo alibi.

XLII.

Acatolici matrimonii testes esse non debent; Ordinarius autem, si adest gravis causa, et nullum est periculum scandali, eos tolerare potest.

XLIII.

a) Causae matrimoniales in quibus est quaestio de clandestinitate, cultus disparitate, praevio matrimoniali vinculo, et similibus, ad Curiam, non a laicis, sed a proprio sacerdote per seipsum, deferri debent.

b) In istis casibus aliud matrimonium ab alterutro quorum interest non est parandum donec declaratio nullitatis ab Ordinario vel a Sancta Sede data fuerit.

XLIV.

Cum declaratio nullitatis propter clandestinitatem ab Ordinario petitur, haec documenta proferenda sunt:

a) testimonium baptismi partis catholicae, et etiam partis acatholicae, si haberi potest;

Ruthenian Rite with Catholics of the Latin Rite are to be celebrated before the rector of the bride; and if a dispensation be needed, it is to be obtained from the Ordinary of the bride.

XLI.

a) It is desirable that the faithful should contract marriage with a Mass and with the nuptial blessing.

b) Excepting the case of a person confined to bed by serious illness, it is strictly forbidden to perform marriages at night. Should there seem to be place for an exception to this Statute, the express permission of the rector should be obtained, which permission he is bound to deny, unless there be a serious reason for it.

c) Excepting cases of serious illness.

1—marriage of Catholics should take place in church; they are forbidden in private homes, hotels, clubs, or the like;

2—mixed marriages must be performed in the rectory; and not elsewhere.

XLII.

Non-Catholics are not to be witnesses to a marriage; the Ordinary, however, for a grave reason, may tolerate them, provided scandal be avoided.

XLIII.

a) Marriage cases involving clandestinity, disparity of worship, previous marriage bond, and the like, should not be presented to the Curia by lay people, but by the proper priest in person.

b) In these cases no arrangements for another marriage by either of the parties concerned should be made until a declaration of the nullity of the previous marriage has been issued by the Ordinary or the Holy See.

XLIV.

When a declaration of nullity on account of clandestinity is requested from the Ordinary, the following documents are to be presented:

a) baptismal certificate of the Catholic party, and also of the non-Catholic party, if obtainable;

b) testimonium authenticum matrimonii attentati;
 c) decretum divortii, vel ejusdem exemplar authentico testimonio confirmatum;

d) litterae parochi paroeciae, vel parochorum paroeciarum, in quibus partes post matrimonium attentatum habitabant, testificantes libros paroeciales nullam adnotationem validationis matrimonii clandestini continere;

e) numerus sufficiens testimoniorum cum jurejurando (incluso simili testimonio eorum qui matrimonium attentaverunt) attestantium matrimonium attentatum non fuisse coram sacerdote catholico validatum.

XLV.

Districte interdicitur ne pecunia petatur, neve accipiatur, sive ad valvas, sive prope valvas ecclesiae, seu pro ingressu in ecclesiam, seu ut oblatum vel taxa pro sede.

XLVI.

Fores ecclesiae ab aurora usque ad noctem apertae permanent ut fideles possint Sanctissimum Sacramentum visitare.

XLVII.

a) Eleemosynae a fidelibus offerendae pro Missis de Requiem et exsequiis, sunt quae sequuntur:

1—pro Missa solemni cum Absolutione ad feretrum viginti quinque scutata; quorum Celebranti cedant quinque, duo cum dimidio singulis Ministris, pecunia residua ecclesiae et choro;

2—pro Missa cantata cum Absolutione ad feretrum quindecim scutata; quorum Celebranti cedant quinque, reliqua ecclesiae et choro;

3—pro Missa lecta cum Absolutione ad feretrum quinque scutata, quae Celebranti cedant;

4—pro Exsequiis absque Missa, tria scutata;

5—exsequiae pauperum omnino gratuitaesse debent.

b) Nulli sacerdoti licet taxas supradictas propria auctoritate mutare, aut quidquam ultra illas petere vel exigere specie, e. g., splendidioris apparatus, ad domum defuncti eundi, cadaver ad ecclesiam comitandi, orationis funebris, eundi ad coemiterium, seu sub alio quocunque praetextu. Delinquentes hac in re poenis ecclesiasticis puniuntur.

b) certificate of attempted marriage;

c) divorce decree, or authenticated copy of the same;

d) letter or letters from the rector or rectors of the parish or parishes in which the parties lived after their attempted marriage, attesting to the fact that the parish registers show no record of the validation of the clandestine marriage;

e) a sufficient number of affidavits (including those of the parties to the attempted marriage) attesting to the non-validation, before a Catholic priest, of the attempted marriage.

XLV.

It is strictly forbidden to ask or receive money at or near a church door either for entrance into the church; or as an offering or payment for a seat in it.

XLVI.

The doors of the church shall remain open from dawn until night, in order to permit the faithful to visit the Blessed Sacrament.

XLVII.

a) The offerings to be made by the faithful for Requiem Masses and other funeral services are as follows:

1—For a Solemn Requiem Mass with Absolution at the coffin, twenty-five dollars, of which sum five dollars go to the celebrant, two dollars and fifty cents apiece to the deacon and sub-deacon; and the rest to the choir and the church treasury;

2—for a High Requiem Mass with Absolution at the coffin, fifteen dollars, of which sum five dollars go to the celebrant; the rest to the choir and the church treasury;

3—for a Low Requiem Mass with Absolution at the coffin, five dollars, which go to the celebrant;

4—for funeral services without Mass, three dollars;

5—funerals of the poor must be free of charge.

b) No priest may, of his own authority, change the above-mentioned fees; nor may he ask or exact anything beyond them on the plea, *e. g.*, of a more elaborate funeral, of going to the house of the deceased, of accompanying the corpse to the church, of a funeral sermon, of going to the cemetery, or on any other pretext whatsoever. Delinquents in this matter shall be punished with ecclesiastical penalties.

c) Cum Codice Juris Canonici districte prohibeatur ne sepulturae, vel exsequiarum vel anniversarii mortuorum causa quidquam exigatur ultra taxam quae in statutis dioecesanis determinatur Nos clerum nostrum reverendum monemus, obligari in conscientia restituere omnia quae illegitime accepta fuerint, quicumque regulis statutis non fuerit obtemperatus. Quaecunque praxis his legibus contraria est abusus non tolerandus.

XLVIII.

Cum fidelis defunctus non funeratur in ecclesia paroeciali propria, defuncti parocho proprio debetur portio taxarum funeralium paroecialis, excepto casu quo cadaver in ecclesiam propriae paroeciae commode asportari nequeat. In hac vero dioecesi portio paroecialis erit dimidia pars taxarum statutis dioecesanis determinatarum pro diversis classibus funerum supra dictorum; honorarium autem pro Missa integrum celebranti cedat.

XLIX.

a) Si sacerdos defunctus fuerit tempore mortis alicui paroeciae adscriptus, e bonis paroeciae, non autem e mortui peculio, impensae quae sequuntur solvi debent:

1—imprimendi et cursui publico committendi invitationes ad exsequias, et ad Missam die XXX^a celebrandam;

2—prandiorum clericorum diebus funeris et Missae XXX^a die;

3—cultus funebris in interioribus et exterioribus ecclesiae utraque die adhibiti;

4—vestimentorum sacrorum cadaver cooperientium;

5—feretri;

6—servitii organistae et chori.

b) Si defunctus sacerdos non fuerit tempore mortis alicui ecclesiae adscriptus, impensae supra dictae ex suis bonis sunt solvendae.

c) Si defunctus sacerdos non fuerit hujus dioecesis, quaestio de impensis suo proprio Ordinario deferenda est.

L.

Quaestiones de sepultura christiana ad Ordinarium a laicis non sunt deferendae, sed a proprio sacerdote per seipsum, qui

c) Inasmuch as it is strictly forbidden by the Code of Canon Law to exact on the occasion of a burial, funeral, or anniversary of death, anything beyond the tax laid down in the Statutes of the diocese, We warn our reverend clergy that whosoever disobeys the foregoing, is bound in conscience to make restitution of all that was illegally received. Any custom contrary to these laws is an abuse not to be tolerated.

XLVIII.

Whenever one of the faithful is not buried from his own parish church, the proper rector of the deceased is entitled to receive the parochial portion of the funeral fees, except in the case where the body cannot be conveniently brought to the proper parish church. In this diocese the parochial portion shall be one-half of the amounts fixed by diocesan statute for the different classes of funerals above-mentioned; the Mass stipend, however, in its entirety, belongs to the celebrant.

XLIX.

a) If a deceased priest was attached to a parish at the time of his death, the parish, and not the estate of the deceased, should pay the following expenses:

1—printing and mailing of invitations to the funeral and to the month's mind Mass;

2—luncheons for clergy at funeral and month's mind Mass;

3—mourning drapery used for interior or exterior of church on both these occasions;

4—vestments used on the corpse;

5—catafalque;

6—services of organist and choir.

b) If the deceased priest was not attached to a parish at the time of his death, the above-mentioned expenses should be paid from his estate.

c) If the deceased priest did not belong to this diocese, the matter of expenses shall be referred to his proper Ordinary.

L.

Cases involving Christian burial should not be presented to the Ordinary by lay people, but by the proper priest in person,

plena et clara indicia de omnibus casus circumstantiis dare debet; quod si suicidium intercesserit, cum sententia magistratus qui de mortibus ambiguis cognoscit, debet proferri, si haberi potest, medici testimonium de insania.

LI.

Vesperae integrae diebus dominicis et festis de praecepto, in omnibus hujus dioecesis ecclesiis paroecialibus decantandae sunt. Si autem propter graves et rationabiles causas vesperae decantari non possunt, alia pia exercitia substituere licet.

LII.

a) Singulis diebus dominicis, inter singulas Missas, etiam tempore aestivo, evangelium diei occurrentis lingua vernacula legi debet, et saltem per duodecimam horae partem populus erudiendus est, omni consuetudine—aut praetextu—in contrarium non obstante.

b) In ultima Missa diei dominicae sermo proprie dictus ad minimum per tertiam horae partem dari debet, aestivo tempore excepto, in quo satis erit praedicare per duodecimam horae partem.

c) Districte prohibetur sermonem legere loco eundem memoriter proferendi.

d) Praedicator praedicet, non semetipsum, sed Christum crucifixum. Ab argumentis profanis, a sui ostentatione, necnon a scenicis adiumentis, qualia sunt concentus musicus, lux electrica in solum ipsum directa, caeterisque artibus histrionicis, sedulo **abstineat**.

LIII.

a) Quater in anno, diebus statutis, praedicetur contra matrimonii mixti et divortii mala.

b) Insuper sacerdos, tum ab altari tum in confessionali, fideles frequenter moneat de periculo in legendis libris, periodicis, et ephemeridibus, quae fidei et moribus detrimento sint, eosque adhortentur ut illam litteraturam legant quae sanctione auctoritatis ecclesiasticae edita sit.

c) Exhortationes contra malum potus alcoholici, choreas indecentes, theatra cinematographica, et mala spectacula frequentes sint.

who should give full and clear information concerning all the circumstances of the case; and if suicide was committed, there should be, together with the coroner's verdict, a doctor's certificate of insanity, if procurable.

LI.

RIP Vespers shall be sung in their entirety on Sundays and feasts of obligation in all parish churches of this diocese. If for grave and reasonable causes, vespers cannot be sung, other pious exercises may be substituted.

LII.

a) Every Sunday at every Mass, even during the summer months, the Gospel of the day must be read in the vernacular, and the congregation must be instructed for at least five minutes, despite any custom or pretext to the contrary.

b) At the last Mass on Sundays, however, a set sermon of at least twenty minutes shall be preached, except in summer, when a five-minute sermon will suffice.

c) It is strictly forbidden to read a sermon instead of delivering it from memory.

d) Let the preacher preach, not himself, but Christ crucified; carefully avoiding secular matters, ostentation and theatrical display, such as musical accompaniment, spot-lights and other histrionic arts.

LIII.

a) Four times a year, on stated days, sermons shall be preached against the evils of mixed marriage and divorce.

b) Priests shall also frequently, both from the altar and in the confessional, warn the faithful of the danger of reading books, magazines and newspapers that are detrimental to faith and morals, and shall exhort them to read literature published with the sanction of the Church authorities.

c) Let there be frequent exhortations against the drink evil, improper dances, moving picture theatres and bad shows,

LIV.

A discutiendis publice rebus politicis, presertim in ecclesia, sacerdotes sedulo abstineant.

LV.

In omnibus exsequiis brevis sermo occasioni accommodatus fieri potest; oratores sacri tamen a defuncto laudando abstinere.

LVI.

Quae de sacro suggestu vel ab altari sequenti die dominica, aut festo annuntianda sunt, in libro ad id reservato describantur; et ad nuntios religiosos vel dioecesanos vel paroeciales atque ad res ab Ordinario determinatas restringantur.

LVII.

Litterae episcopales circum dioecesim dimissae, si ad populum spectant, in unaquaque paroecia, inter singularum Missarum sollemnia, die vel diebus determinatis, integrae sunt legendae.

LVIII.

Eam methodum pecuniam in subsidium seminarii nostri quotannis colligendi jam per annos fere centum feliciter usitatam, adamussim servare cupientes, mandamus ut in unaquaque paroecia parochus, vel sacerdos designatus, tot collectores constituat, libris contributionum instructos, quot requirantur ut omnes fidelium domos familiasque invisitare possint, et singulis occasionem praebeant in hanc piam causam stipem pro facultatibus conferendi.

LIX.

Unusquisque parochus, in cujus paroecia degunt seminaristae, aestate exacta, litteras clausas, quae indicia referant de moribus eorum, de vestitu, de sacramentorum frequentatione, de assiduitate in functionibus religiosis feriatis diebus, Rectori Seminarii remittere tenetur.

LX.

Sacerdotes vocationes tum ad sacrum sacerdotium tum ad vitam religiosam sedulo foveant.

LIV.

Public discussions of political matters shall be carefully avoided by priests, especially in church.

LV.

At all funerals, a short appropriate discourse may be delivered; preachers, however, should avoid eulogizing the deceased.

LVI.

The announcements to be made from the pulpit or altar on the coming Sunday or holy day shall be entered into a book reserved for the purpose. They shall be strictly confined to religious notices: diocesan or parish notices, and matters specified by the Ordinary.

LVII.

Circular episcopal letters, if intended for the public, must be read in their entirety in every parish church at all the Masses on the day or days appointed.

LVIII.

Desirous of preserving inviolate the method of collecting money yearly for the maintenance of our Seminary, a method which has been now in use for almost a century, with the happiest results, We command that in every parish the rector or designated priest appoint as many collectors, adequately supplied with collection books, as are necessary, so that all homes and families of the faithful can be visited and an opportunity given to each person to contribute according to his means to this worthy cause.

LIX.

Every rector having ecclesiastical seminarians in his parish is bound to send to the Rector of the Seminary at the end of each summer a sealed letter containing information regarding their conduct, dress, frequentation of the Sacraments, and attendance at religious services during vacation.

LX.

Priests should zealously foster vocations to both the holy priesthood and the religious life.

LXI.

Omnes parentes catholici filios suos filiasque ad scholas paroeciales mittere tenentur, nisi catholicae eorum educationi in aliis scholis catholicis vel domi sufficienter et evidenter provisum fuerit. Ad alias scholas filios mittere illis non licet, nisi adsit gravis causa, et cautela opportuna et remedia necessaria adhibeantur ad fidem moresque liberorum servandos. Ordinarii est judicare quid requiratur ut schola habeatur catholica.

LXII.

Juxta praescripta Concilii Plenarii Baltimorensis Tertii et traditum morem hujus dioecesis, unaquaeque paroecia pro alumnis suis educandis in scholis catholicis elementariis, et etiam in scholis catholicis mediis, expensas solvat. Taxam ad hoc exigere sive ab alumnis, sive ab alumnorum parentibus vel tutoribus districte prohibetur.

LXIII.

Extra urbem Philadelphiam regionemque scholasticam cum eadem conjunctam, in locis centralibus in quibus catholici frequentiores inhabitant, novae catholicae mediae scholae inter-paroeciales, modo si desint, condantur oportet, praevia tamen habita scripta Ordinarii licentia.

LXIV.

In urbe Philadelphia et in regione scholastica eacum connexa, nulli paroeciae soli, nec pluribus paroeciis in unum conjunctis, eis exceptis quae jam expressam licentiam ab Ordinario acceperint, licet scholam mediam cujusvis generis, vel sub quo-cunque nomine, aperire aut administrare.

LXV.

Paroeciae Philadelphiae et alibi cursus habentes institutionum mercaturae recte gerendae, eos retinere possunt; sed sine Ordinarii permissu scriptis expresso non licet novum talem condere cursum.

LXVI.

Cum nova paroecia erigitur, parochus vel vicarius oeconomus quamprimum agat ut schola paroecialis aperiatur. Interea par-

LXI.

All Catholic parents are obliged to send their children to parochial schools, unless their Catholic education is sufficiently and manifestly provided for in other Catholic schools or at home. They must not send their children to other schools unless there be a grave reason, and unless due precautions be taken, and proper remedies be applied for the preservation of the faith and morals of the children. It is for the Ordinary to judge what constitutes a Catholic school.

LXII.

According to the prescriptions of the Third Plenary Council of Baltimore, and the traditional custom of this diocese, each parish itself shall pay for the education of its pupils in the Catholic elementary schools and also in the Catholic high schools. It is strictly forbidden to exact a fee from the pupils or from the parents or guardians of the pupils for this purpose.

LXIII.

Outside of the City of Philadelphia and the educational zone connected with it, additional inter-parochial Catholic high schools, if now lacking, should be established in the larger centers of Catholic population, with, however, the written consent of the Ordinary.

LXIV.

In Philadelphia and the educational zone connected with it, no individual parish or group of parishes, save those which have already received express authorization from the Ordinary, may open or conduct a high school of any kind, or under any name whatsoever.

LXV.

Parishes in Philadelphia and elsewhere conducting two-year commercial courses may continue to do so; but, without the explicit permission of the Ordinary in writing, no new commercial course may be established.

LXVI.

When a new parish is formed, the rector or administrator shall proceed as soon as possible to the opening of a parochial

oeciae pueris permittatur ut adeant, sicut antea, scholam, vel scholas paroeciae, vel paroeciarum, ex quibus formata est nova paroecia. Expensas, propter istos ab antiquiori paroecia, vel paroeciis, post novam paroeciam erectam solutas, nova paroecia, juxta conventum a sacerdotibus, quorum interest, amice initum, solvat.

LXVII.

Cum Status Pennsylvaniae leges de scholis dies scholasticos ad minimum centum octoginta exigant, nulli paroeciae, vel alii auctoritatem localem habenti, licet ferias indicere, sine scripto permissu Praefecti dioecesanii scholarum; neque licet diem feriatum dare tanquam compensationem, cum dies liber, regulis officialibus pro scholis paroecialibus permissus, in sabbatum, vel diem dominicum vel diem lege feriatum, vel diem pro mensis nummulariis vacantem, incidit.

LXVIII.

Pueri nigratae catholici et filii parentum ad paroeciam sic dictam linguae alienae pertinentium, qui nimia distantia a propria schola habitant, in scholam paroecialem proximam admitti debent. Si de distantia, de qua supra, oriatur aliquod dubium, quaestionem dirimat Praefectus dioecesanus scholarum.

LXIX.

Munus scholasticos docendi christianam doctrinam non est integrum scholarum magistris relinquendum, etiamsi sint religiosi vel religiosae; sacerdotes ipsi classes scholae paroecialis singulas catechesim doceant, saltem singulis hebdomadis.

LXX.

Unaquaeque paroecia scholam quam diei dominici, dicunt, habere tenetur.

LXXI.

Nulli personae, vel societati, licet tenere nomine suo et jure paroecialem ecclesiam, paroecialem scholam, paroecialem conventum, paroecialem domum presbyteralem, coemiterium, vel alia quaecunque ecclesiastica bona, sive realia, sive personalia, quales sunt paroeciales obligationes, paroeciales actiones, paroec-

school. Meanwhile, its children shall be permitted to attend, as formerly, the school or schools of the parent parish or parishes. Any expense after the erection of the new parish incurred by the old parish or parishes because of such attendance shall be paid by the new parish according to an amicable arrangement between the priests concerned.

LXVII.

Inasmuch as the school laws of the State of Pennsylvania exact a yearly minimum of one hundred and eighty school days, no rector or other local authority may grant a holiday without the written permission of the Diocesan Superintendent of Schools; nor may a holiday be given by way of compensation when a free day, allowed by the official regulations for parish schools, falls on Saturday, Sunday, or a legal holiday, including bank holidays.

LXVIII.

Catholic colored children and Catholic children of parents belonging to a so-called foreign language parish, who live at too great a distance from their own school, must be received into the parish school nearest to them. In case of doubt concerning the above-mentioned distance, a decision shall be made by the Diocesan Superintendent of Schools.

LXIX.

The task of instructing school children in Christian doctrine must not be left entirely to the school teachers, even though they be religious; the priests themselves shall also give catechetical instruction at least once a week to every class of the parish school.

LXX.

Every parish is obliged to conduct a Sunday school.

LXXI.

No person or corporation may hold in his or its own name and right a parish church, school, convent, rectory, cemetery, or any other church property, real or personal, such as parish

ciales hypothecae, paroecialia chirographa, ad quae acquirenda fideles quoquo modo, id est, vel ex toto vel ex parte, quidquid contulerunt. Tituli totius paroecialis proprietatis cujusvis generis penes Ordinarium exclusive collocandi sunt.

LXXII.

Nulli sacerdoti licet contractum qui obligationem paroecialem causat subscribere; neque contractum, rite ab Ordinario perfectum, mutare; haec jura Ordinario exclusive reservantur. Istae regulae attinent non solum ad contractum cum redemptore generali factum, sed etiam ad contractus factos cum aliis sui iuris redemptoribus minoribus. (Contractus a redemptore generali cum aliis minoribus redemptoribus initi ad ipsos exclusive pertinent.)

LXXIII.

Nullus sacerdos est Archiepiscopi procurator legalis, nec potest Archiepiscopum obligare; propterea nulli sacerdoti licet subscribere, vel alio modo architecti testimonium approbare de opere confecto. Ei tamen licet ad aedes Cathedrales pro negotiis agendis remittere suam scriptam sententiam de utilitate architecti testimonium, de opera in aedificiis paroecialibus impensa, accipiendi.

LXXIV.

Nulli parochus, vel vicarius oeconomus, licet e paroeciae pecuniis erogare per unum annum, praeterquam pro expensis occurrentibus, summam quingentis scutatis majorem, sine permissu Ordinarii scriptis expresso.

LXXV.

Parochi et vicarii oeconomus debent habere Ordinarii scriptam licentiam ut pecunias paroeciae in actionibus, obligationibus, hypothecis, et aliis cautionibus collocent; omnes hujus generis negotiationes per medium Officii Cathedralis fieri debent.

LXXVI.

Nulli parochus, vel vicarius oeconomus, licet paroeciam sibi debitricem reddere, mutuum paroeciae dando vel aliter; neque illi licet, sine expressa Ordinarii licentia in scriptis, mutuas

bonds, parish stocks, parish mortgages, parish notes, for the acquisition of which the faithful have in any way, that is, in full or in part, contributed. The titles of all parish property of whatsoever kind must be vested in the Ordinary exclusively.

LXXII.

No priest may sign a contract creating a parish obligation; nor may he change a contract once duly executed by the Ordinary; these rights are reserved exclusively to the Ordinary. This regulation applies not only to the contract with the general contractor, but also to contracts with lesser independent contractors. (Subcontracts, because they are made under the general contract, are the exclusive concern of the general contractor and his subcontractors.)

LXXIII.

No priest is a legal agent of the Archbishop; nor can he obligate the Archbishop; accordingly he may not sign nor otherwise endorse an architect's certificate. He may, however, send to the Cathedral Office a written opinion of the advisability of accepting the architect's certificate for work on parish buildings.

LXXIV.

No rector or administrator may expend from parish funds in one year, for other than current expenses, an amount exceeding five hundred dollars, without the express permission in writing of the Ordinary.

LXXV.

Rectors and administrators must secure the written permission of the Ordinary to invest parish funds in stocks, bonds, mortgages, and other securities; and all negotiations of this nature must be carried on through the Cathedral Office.

LXXVI.

No rector or administrator may place his parish in debt to himself by loans to the parish or otherwise; nor may he, without the express permission of the Ordinary in writing, receive

pecunias pro paroecia sumere a mensa nummularia, societate, vel persona privata. Si has leges violaverit, ipse oneratus maneat; paroecia autem a qualibet obligatione erit libera.

LXXVII.

Permissio ab Ordinario data mutuum usui paroeciae sumendi, potestatem chirographa paroecialia vel hypothecas subscribendi, parochi, vel vicario oeconomus, non facit; jus ad hoc Ordinario exclusive reservatur.

LXXVIII.

a) Parochi, vel vicario oeconomus, interdicitur ne in proprium usum pecunias a paroecia mutuasumat; neve alii, ne paroeciae alii quidem, pecunias paroeciales, in quemcunque finem mutuas det.

b) Interdicitur etiam cuilibet sacerdoti ne usui suo mutuum quaerat; neve ab aliis pecuniam depositam accipiat; neve partes procuratoris, vel administratoris bonorum, sive mobilium sive immobilium, laicorum agat.

LXXIX.

Nullus parochus, vel vicarius oeconomus, potestatem habet debita solvendi per seipsum ex pecuniis quae pro paroecia vel chirographis vel hypothecis acceptae fuerunt. Ista pecuniae penes Officium Cathedrale deponendae sunt; et rationibus debitorum ex dictis pecuniis satisfiat perscriptionibus ab Ordinario subscriptis.

LXXX.

Officiales Status mensis nummulariis investigandis praepositi, et argentarii ipsi exigunt, ut sors chirographorum et hypothecarum deminuat aliquoties, praesertim cum faenus solvendum est; hoc omittere dioecesis aequae ac paroeciae fidei injuriam affert. Proinde duobus saltem vel tribus diebus ante diem constitutum quo chirographum solvendum est, parochus, vel vicarius oeconomus, perscriptionem pro sortis imminutione et pro mutuorum vel hypothecarum debito faenore ad Aedes Cathedralis pro negotiis agendis remittat.

loans for the parish from a bank, corporation, or private individual. If he violate these laws, he shall be personally responsible, and the parish shall be free from all obligation.

LXXVII.

Permission granted by the Ordinary to secure a loan for parish purposes does not authorize a rector or administrator to sign parish notes or parish mortgages; this right is reserved exclusively to the Ordinary.

LXXVIII.

a) It is forbidden for a rector or administrator to borrow from his parish any of its funds for his own use; or to lend parish funds to another, even to a parish, for any purpose whatsoever.

b) It is also forbidden for any priest to seek loans for his own use, to accept from others the custody of money; or to act as attorney-in-fact or administrator of property, movable or immovable, of lay persons.

LXXIX.

No rector or administrator is authorized to make payments personally from funds obtained for the parish through notes or mortgages. These funds are to be deposited with the Cathedral Office, and bills shall be paid out of said funds by checks signed by the Ordinary.

LXXX.

State Bank Examiners and the banks themselves require that a reduction be made occasionally, especially when interest falls due, on the principals of notes and mortgages; neglect in this matter impairs the credit of the diocese as well as of the parish. Hence, at least two or three days before a note falls due, the rector or administrator shall send to the Cathedral Office a check for the reduction of the principal and also for the interest due on loans or mortgages.

LXXXI.

Pecuniae paroeciales apud mensas nummularias depositae clare in libris pecuniarum depositarum et in mensae libellis ut paroeciales designentur oportet; super nomine parochi, vel vicarii oeconomi, in subscripti nominis chartis hoc adnotetur: "All funds in this account belong to the Church of N....."

LXXXII.

Parochi et vicarii oeconomi aedificium paroeciale erigere optantes rationem habeant eorum quae sequuntur et requiruntur:

a) Scriptis fiat petitio ad Ordinarium pro dicto opere quae sequentia contineat:

1—locum, naturam, materiam, dimensiones, et aedificii propositi sumptus probabiles; item, si novis areis opus sit, earum situm, dimensiones, probabiles sumptus;

2—quae sit in aerario summa, et quis redditus totius anni calendarii proxime elapsi;

3—quis sit totus familiarum catholicarum numerus;

b) Scriptis habeatur ab Ordinario tale opus suscipiendi permissio, et si opus sit, pecunias mutuas sumendi. Mutua intuitu operis sumenda ne triginta quinque partes pro centum totius sumptus superent;

c) Permissio aedificium paroeciale erigendi, vel fundi pro paroecia acquirendi praesumit paroeciam debitam liberam esse, et summam sexaginta-quinque partium pro centum totius sumptus in paroeciali esse aerario;

d) Cum permissio aedificandi data fuerit, nomina trium saltem architectorum triumque aedificatorum ad librarium Commissionis aedibus erigendis praepositae pro approbatione sunt deferenda. Parocho, vel vicario oeconomo, tunc licebit architectum et aedificatorem ex illis a Commissione approbatis seligere.

e) Cum species operis suscipiendi et index singularum partium fuerint perfecti, eorundem exemplar, inspiciendi et approbandi causa, ad unumquemque ex tribus sociis Commissionis aedibus erigendis praepositae mittendum est, duabus saltem hebdomadis ante statutum ejusdem conventum, qui secunda

LXXXI.

Parish funds deposited in banks should be clearly designated in pass books and bank books as parochial; signature cards should be marked over the signature of the rector or administrator: "All funds in this account belong to the Church of N....."

LXXXII.

Rectors or administrators of parishes desirous of erecting a parish building shall bear in mind the following requirements:

a) let a written petition to the Ordinary be made for this work, and let it contain the following:

1—the location, character, materials, dimensions and probable cost of the proposed building; also the location, dimensions and probable cost of new ground, if needed;

2—the amount of money in the parish treasury and the total parish income for the last calendar year;

3—the total number of Catholic families;

b) the Ordinary's written permission must be had to undertake such work and also to borrow funds, if necessary; loans for this purpose must not exceed 35% of the total cost;

c) permission to erect a parish building, or to acquire property for the parish, shall presuppose that the parish is free from debt; and that an amount equal to 65% of the estimated cost of the undertaking is in the parish treasury;

d) if permission to build is granted, the names of at least three architects and of three builders should be sent to the Secretary of the Diocesan Building Committee for approval by it. The rector or administrator may then select the architect and the builder from those approved by this committee;

e) when the plans and specifications are completed, a copy of the same should be sent for inspection and approval to each of the three members of the Building Committee, at least two weeks in advance of their stated meeting, which is held on the second Friday of each month; and the Building Committee

feria sexta cujusque mensis habetur; et Commissio certior fieri debet, sine nimia mora, de summa licitationis acceptae.

LXXXIII.

a) Exceptis illis, quae collectae dioecesanae vocantur, omnes pecuniae acceptae ex scannorum locatione, ex annuis subscriptionibus paroecialibus, ex collectis quae diebus dominicis et aliis temporibus fiunt, ex legatis, donationibus, et similibus, ex quolibet fonte, ad paroeciam pertinent, et debent omnes in paroecialibus adversariis et maiori codice sine mora adnotari.

b) In eisdem adversariis et codice maiori fieri debet accurata et completa relatio omnium pecuniarum ex aerario paroeciali expensarum.

LXXXIV.

Interdicitur ne habeatur secretarius paroecialis.

LXXXV.

Quotannis ante primum diem, vel ipso die primo, mensis Februarii, parochus, vel vicarius oeconomus, Officio Cathedrali reddat rationem de anno proxime elapso, continentem relationem omnium pecuniarum acceptarum et impensarum, simul cum relatione omnium bonorum paroecialium et debitorum, juxta formulam typis impressam ex praefato Officio emissam. Census iste omnia praedicta comprehendens, sicut et relatio de spiritualibus, debet accuratis numeris confici; omnesque lineae vacuae specificis debent responsis compleri.

LXXXVI.

a) In unaquaque paroecia parochus, vel oeconomus, omnium paroeciae bonorum immobilium inventarium, in peculiari libro chartae duraturae, fortisque ligaturae, quamprimum conficiat.

b) Describat accurate omnia bona immobilia, tum aream tum aedes, sedulo indicans eorum situm, dimensiones, structurae materias, uti in tabulis comitatus tabularii consignantur.

c) Omnia coemeteria, situ et dimensionibus exacte indicatis, in indice referantur; et indicetur quomodo eadem cingantur an saeptis ligneis, vel fili metallici, vel cancellorum ferreorum, an muro, saepi viva, aut alio modo.

should be, without undue delay, informed of the amount of the successful bid.

LXXXIII.

a) Except so-called diocesan collections, all moneys received as pew rent, yearly parish dues, collections on Sundays and other occasions, legacies, contributions, and such like from any source whatsoever, belong to the parish and must all be entered without delay into the parish day book and ledger.

b) An accurate and complete record must be kept in the same day book and ledger of all moneys expended from the parish treasury.

LXXXIV.

A parish secretary is forbidden.

LXXXV.

On or before the first of February of each year the parish rector or administrator shall send to the Cathedral Office a report covering the last year and comprising a financial statement of all money received and paid out, together with a statement of the assets and liabilities of the parish, according to the printed form sent out from the above-mentioned office. Statistics embracing all this, as well as the spiritual report, must be given in accurate figures; and all blank spaces must be filled in with specific replies.

LXXXVI.

a) In every parish, the rector or administrator shall compile as soon as possible, in a special book of durable paper and with strong binding, an inventory of all immovable parish property.

b) He shall accurately describe all immovable parish property, both grounds and buildings, carefully indicating their location, dimensions, and the materials of structure, as they appear on the records of the County Recorder of Deeds.

c) All cemeteries shall be listed, with their location and dimensions exactly indicated; and it shall also be stated how the same are enclosed, whether by fence of wood, of wire, of bars of iron, or by wall, hedge, or otherwise.

d) Item in inventario accurate adnotentur omnes cautiones indemnitis bonorum ecclesiasticorum; et cautiones ipsae apud Officium Cathedrale deponendae sunt.

e) Quoties nova bona immobilia acquisita fuerint, statim in Libro Inventario adnotentur. Omnes Libri Inventarii adnotationes diem adscriptam referre debent, ac oportet eos a parcho, vel vicario oeconomus sua manu subscribi.

f) Exemplar istius inventarii a parcho, vel vicario oeconomus, paretur, ab eodem subscribatur, die data subscriptionis, consignetur sigillo paroeciae, et ad Officium Cathedrale quantocius remittatur.

g) Quoties nova bona immobilia paroecialia cujusvis generis acquisita fuerint, non solum in inventario adnotentur, sed etiam acquisitio eorundem Officio Cathedrali significari debet, ut in exemplari apud idem Officium custodito adnotentur.

h) Regulae hujus numeri respiciunt etiam bona mobilia specialis, extraordinarii valoris.

LXXXVII.

a) Cum parochus, vel vicarius oeconomus, sua paroecia motus est, novusque parochus, vel vicarius oeconomus, in ejus locum suffectus est, tam novus parochus, vel vicarius oeconomus, quam antecessor proximus insimul omnes libros paroeciales, inter quos libros mensae nummulariae paroeciales, libros perscriptionum paroeciales, perscriptionesque solutas, libros nuntiorum paroeciales, examinent. Si post inspectionem diligentem novus parochus, vel vicarius oeconomus, satis habet omnia bene constare, novus parochus, vel vicarius oeconomus, et antecessor insimul libros post ultimas adnotationes subscribant. Sin autem novus parochus, vel vicarius oeconomus, censet aliquem ex libris paroecialibus non esse recte compositum, illum ne subscribat, et ea quae invenerit, ad Archiepiscopum statim referat, cujus sententiam expectet.

b) Si paroecia morte viduata est, novus parochus, sine nimia mora omnes libros paroeciales examinet, et si quem defectum in paroecialibus registris, vel libris oeconomicis invenerit, ad Archiepiscopum referat.

d) All insurance policies covering parish property shall likewise be accurately recorded in the Inventory; and the policies themselves shall be deposited with the Cathedral Office.

e) Whenever new immovable property is acquired, it shall be recorded at once in the Inventory Book. All entries in the Inventory Book must be dated and signed by the rector or administrator, in his own handwriting.

f) A duplicate of this Inventory shall be prepared by the rector or administrator, signed by him under proper date and attested with the parish seal, and shall be sent as soon as possible to the Cathedral Office.

g) Whenever new parish immovable property of any description is acquired, it must not only be listed in the parish Inventory, but its acquisition must also be made known to the Cathedral Office, for entry into the copy of the Inventory there kept.

h) The regulations in this number apply also to movable property of special, extraordinary value.

LXXXVII.

a) When a rector, or administrator, has been changed and a new rector, or administrator, has been appointed in his place, both the outgoing and the incoming rectors, or administrators, shall together examine all parish books, including parish bank books, parish check books and cancelled checks, parish announcement books. If, after a careful inspection, the incoming head of the parish is satisfied that all is in proper order, the outgoing and the incoming rectors, or administrators, shall together sign the books after the last entries. If the incoming rector, or administrator, shall be dissatisfied with any of the parish books, he shall refrain from signing it, and shall report his findings immediately to the Archbishop and await his decision.

b) If the parish become vacant by death, the new rector shall without undue delay examine all parish books and report to the Archbishop any defect in parish registers or accounts which he may have discovered.

LXXXVIII.

a) Nullus sacerdos permittat ut suo nomine aut suae paroe-
ciae titulo designetur societas aedibus erigendis mutisque dan-
dis constituta.

b) Nulla paroecialis athletarum societas sacro nomine desig-
netur.

LXXXIX.

Salvis praescriptis canonum 621-624 Codicis Juris Canonici,
omnibus privatis, tam clericis quam laicis, interdicitur ne pecu-
nias, etsi pro piis causis vel usibus ecclesiasticis, in hac dioecesi
colligant, neve subnotationes pro periodicis, ephemeridibus, vel
libris quaeritent, nisi scriptis licentiam Sanctae Sedis, aut pro-
prii Ordinarii et Ordinarii loci habeant.

Ex mandato Emi. ac Revmi, Archieppi,

HUGO L. LAMB,
Secretarius Synodalis.

LXXXVIII.

a) No priest shall permit his own name or the title of his
parish to be used as the name of a building and loan association.

b) No parish athletic club may bear a sacred name.

LXXXIX.

Without prejudice to the prescriptions mentioned in Canons
621-624 of the Code of Canon Law, all private persons, whether
clerics or laymen, are forbidden to collect in this diocese funds,
even for charitable or ecclesiastical purposes, or to solicit sub-
scriptions for Catholic periodicals, magazines, or books, **unless**
they have the written permission of the Holy See, or of their
own and also of the local Ordinary.

By order of the most Em. and most Rev. Archbishop.

H. L. LAMB,
Sec'y of the Synod.

Facultates ab Ordinario Concessae Clero Philadelphiensi

Jure nostro ordinario atque jure nobis a Sede Apostolica delegato concedimus sequentes facultates intra fines hujus dioecesis usque ad revocationem valituras.

1. Administrandi, servatis de jure servandis, omnia sacramenta, Confirmatione et Ordine exceptis.

2. Assistendi valide, etsi non sis parochus, sed mere vicarius cooperator, omnibus matrimoniis infra limites paroeciae cui pro tempore addictus es, cum potestate subdelegandi alium determinatum sacerdotem ad matrimonium determinatum infra eosdem limites. (*Cod., Canon 1096.*)

3. Adhibendi in baptismo adutorum, justa de causa, caeremonias pro baptismo infantum praescriptas. (*Cod., Canon 755, § 2.*)

4. Conferendi baptismum privatim, (i. e. absque caeremoniis adhibendis ante collationem baptismi), juxta brevioris formulam a Sancta Sede approbatam, haereticis qui in adulta aetate baptizentur sub conditione. (*Cod., Canon 759, § 2.*) (*Indult. S. Cong. de Sac., 21, Jan. 1929.*)

5. Celebrandi bis in Dominicis et Festis de praecepto si alias pars notabilis fidelium Missae adstare non possit. (*Cod., Canon 806.*)

6. Satisfaciendi, justa de causa, alia die ab ea qua jure adstringeris, obligationi applicandi Missam pro populo. (*Cod., Canon 466, § 3.*)

7. Audiendi confessiones fidelium utriusque sexus; non vero Religiosarum, nisi ad hoc a Nobis fueris deputatus, vel, nisi agatur de casibus in *Cod., Can. 522, 523, 882* citatis.

8. Absolvendi in foro sacramentali a censuris Ordinario jure reservatis, exceptis iis provenientibus e delictis sequentibus:

- (a) matrimonio attentato coram ministello acatholico;
(*Cod., Canon 2319.*), (*Conc. Plen. Balt. III, No. 127*);
(*Cod., Canon 2319.*), (*Conc. Plen. Balt. III, No. 127*);
- (b) matrimonio attentato post divortium civile, ligamine prioris legitimi matrimonii manente;
(*Conc. Plen. Balt. III, No. 124*);

(c) procuracione abortus, effectu secuto. (*Cod., Canon 2350, § 1.*)

9. Absolvendi in foro sacramentali, injuncta salutari poenitentia, a censuris omnibus Ordinario jure reservatis, *supradictis non exceptis*, toto tempore quo praeceptum paschale adimpleri potest vel quo sacrae missiones ad populum habentur (*Cod., Can. 199, § 1.*)

10. Absolvendi in foro interno et in casibus occultis a censuris Sedi Apostolicae *simpliciter* reservatis. (*Cod., Can. 2237, § 2.*)

11. Absolvendi in foro externo ab excommunicatione conversos ab haeresi vel schismate vel apostasia, post abjuracionem juridice factam, nempe coram te tanquam Nostro Delegato et duobus testibus, emissamque professionem fidei. (Post supradictam absolutionem quilibet confessarius absque speciali facultate a peccato absolvere potest.) (*Cod., Can. 2314, § 2.*)

12. Praedicandi verbum Dei, annuente parochus, in ecclesiis paroecialibus. (*Cod., Can. 1341.*)

13. Dispensandi, etsi non sis parochus, poenitentes in casibus singularibus, justa de causa, a lege communi abstinenciae et jejunii. (*Cod., Can. 1245, § 1.*)

14. Benedicendi, etsi non sis parochus, paramenta et alia utensilia ad Missae Sacrificium et ad cultum liturgicum necessaria, ubi non intervenit sacra unctio. (*Cod., Can. 1304, § 4.*)

15. Benedicendi solemniter sacras imagines publicae venerationi exponendas (*Cod., Can. 1274, § 4.*)

16. Dispensandi a votis privatis non reservatis. (*Cod., Can. 1309, 1313.*)

17. Celebrandi unam Missam in Coena Domini in domibus Religiosis, facta licentia personis habitualiter in communitate commorantibus sese reficiendi S. Synaxi, etiam ad adimplendum praeceptum paschale. (*Fac. Quinquen. S. Cong. Rel. No. 7.*)

18. Legendi in una Missa tantum ex Passione postremam partem (Altera autem die, etc.) praemissis: Munda cor meum, etc., et Sequentia S. Evangelii, etc., quando in Dominica Palmarum binas Missas celebras. (*Fac. Quinquen. S. Cong. Rit. No. 4.*)

19. Benedicendi et imponendi scapularia quinque sub unica formula, absque recursum ad Ordinarios seu Congregationes religiosas competentes et sine onere inscriptionis in casibus magni concursus, tempore exercitiorum et missionum spiritualium. (*Fac. Quinquen. S. Cong. Rit. No. 7.*)

20. Anticipandi privatam recitationem Matutini cum Laudibus ab hora prima post meridiem, quoties adsit rationabilis causa. (*Fac. Quinquen. S. C. Conc. No. 4.*)

FACULTATES

Ipso Iuris Codice Sacerdotibus Concessae
in Memoriam Revocantur

CANON 882:

"In periculo mortis omnes sacerdotes, licet ad confessiones non approbati, valide et licite absolvunt quoslibet poenitentes a quibusvis peccatis aut censuris, quantumvis reservatis et notoriis, etiamsi praesens sit sacerdos approbatus, salvo praescripto can. 884, 2252."

CANON 2254:

"§ 1. In casibus urgentioribus, si nempe censurae latae sententiae exterius servari nequeant sine periculo gravis scandali vel infamiae, aut si durum sit poenitenti in statu gravis peccati permanere per tempus necessarium ut Superior competens provideat, tunc quilibet confessarius in foro sacramentali ab eisdem, quoquo modo reservatis, absolvere potest, iniuncto onere recurrendi, sub poena reincidentiae, intra mensem saltem per epistolam et per confessarium, si id fieri possit sine gravi incommodo, reticito nomine, ad S. Poenitentiarium vel ad Episcopum aliumve Superiorem praeditum facultate et standi eius mandatis."

"§ 2. Nihil impedit quominus poenitens, etiam post acceptam, ut supra, absolutionem, facto quoque recursum ad Superiorem, alium adeat confessarium facultate praeditum, ab eoque, repetita confessione saltem delicti cum censura, consequatur absolutionem; qua obtenta, mandata ab eodem accipiat, quin teneatur postea stare aliis mandatis ex parte Superioris supervenientibus."

"§ 3. Quod si in casu aliquo extraordinario hic recursus sit moraliter impossibilis, tunc ipsemet confessarius, excepto casu quo agatur de absolutione censurae de qua in can. 2367, potest absolutionem concedere sine onere de quo supra, iniunctis tamen de iure iniungendis, et imposita congrua poenitentia et satisfactione pro censura, ita ut poenitens, nisi intra congruum tempus a confessario praefiniendum poenitentiam egerit ac satisfactionem dederit, recadat in censuram."

CANON 2290:

"In casibus occultis urgentioribus, si ex observatione poenae vindicativae latae sententiae, reus seipsum proderet cum infamia et scandalo, quilibet confessarius potest in foro sacramentali obligationem servandae poenae suspendere, iniuncto onere recurrendi saltem intra mensem per epistolam et per confessarium, si id fieri possit sine gravi incommodo, reticito nomine, ad S. Poenitentiarium vel ad Episcopum facultate praeditum et standi eius mandatis."

CANON 1245:

"Parochi, in casibus singularibus iustaque de causa, possunt subiectos sibi singulos fideles singulasve familias, etiam extra territorium, atque in suo territorio etiam peregrinos, a lege communi de observantia festorum itemque de observantia abstinentiae et ieiunii vel etiam utriusque dispensare."

CANON 1043:

"Urgente mortis periculo, locorum Ordinarii, ad consulendum conscientiae, et, si casus ferat, legitimationi prolis, possunt tum super forma in matrimonii celebratione servanda, tum super omnibus et singulis impedimentis iuris ecclesiastici, sive publicis sive occultis, etiam multiplicibus, exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio, dispensare proprios subditos ubique commorantes et omnes in proprio territorio actu degentes, remoto scandalo, et, si dispensatio concedatur super cultus disparitate aut mixta religione, praestitis consuetis cautionibus."

CANON 1044:

"In eisdem rerum adiunctis de quibus in can. 1043 et solum pro casibus in quibus ne loci quidem Ordinarius adiri possit, eadem dispensandi facultate pollet tum parochus, tum sacerdos qui matrimonio, ad normam can. 1098, n. 2, assistit, tum confessarius, sed hic pro foro interno in actu sacramentalis confessionis tantum."

CANON 1045:

"§ 1. Possunt Ordinarii locorum, sub clausulis in fine can. 1043 statutis, dispensationem concedere super omnibus impedimentis de quibus in cit. can. 1043, quoties impedimentum detegatur, cum iam omnia sunt parata ad nuptias, nec matrimonium, sine probabili gravis mali periculo, differri possit usque dum a Sancta Sede dispensatio obtineatur."

"§ 2. Haec facultas valeat quoque pro convalidatione matrimonii iam contracti, si idem periculum sit in mora nec tempus suppetat recurrendi ad Sanctam Sedem."

"§ 3. In iisdem rerum adiunctis, eadem facultate gaudeant omnes de quibus in can. 1044, sed solum pro casibus occultis in quibus ne loci quidem Ordinarius adiri possit, vel nonnisi cum periculo violationis secreti."

CANON 1046:

"Parochus aut sacerdos de quo in can. 1044, de concessa dispensatione pro foro externo Ordinarium loci statim certiore faciat; eaque adnotetur in libro matrimoniorum."

CANON 468:

"Parocho aliive sacerdoti qui infirmis assistat, facultas est eis concedendi benedictionem apostolicam cum indulgentia plenaria in articulo mortis, secundum formam a probatis liturgicis libris traditam, quam benedictionem impertiri ne omittat."

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